|  |  |  |
| --- | --- | --- |
| **Esnoga Bet Emunah**  **4544 Highline Dr. SE**  **Olympia, WA 98501**  **United States of America**  **© 2014**  [**http://www.betemunah.org/**](http://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | **C:\Users\Haggai\Pictures\Menorah 5.jpg** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2014**  [**http://torahfocus.com/**](http://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

**Triennial Cycle (Triennial Torah Cycle) / Septennial Cycle (Septennial Torah Cycle)**

|  |  |
| --- | --- |
| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Ab 06, 5774 – August 01/02, 2014** | **Sixth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

|  |  |  |
| --- | --- | --- |
| **Amarillo, TX, U.S.**  Fri. Aug 01 2014 – Candles at 8:33 PM  Sat. Aug 02 2014 – Habdalah 9:32 PM | **Austin & Conroe, TX, U.S.**  Fri. Aug 01 2014 – Candles at 8:07 PM  Sat. Aug 02 2014 – Habdalah 9:03 PM | **Brisbane, Australia**  Fri. Aug 01 2014 – Candles at 5:01 PM  Sat. Aug 02 2014 – Habdalah 5:56 PM |
| **Chattanooga, & Cleveland, TN, U.S.**  Fri. Aug 01 2014 – Candles at 8:27 PM  Sat. Aug 02 2014 – Habdalah 9:26 PM | **Everett, WA. U.S.**  Fri. Aug 01 2014 – Candles at 8:27 PM  Sat. Aug 02 2014 – Habdalah 9:39 PM | **Manila & Cebu, Philippines**  Fri. Aug 01 2014 – Candles at 6:08 PM  Sat. Aug 02 2014 – Habdalah 6:59 PM |
| **Miami, FL, U.S.**  Fri. Aug 01 2014 – Candles at 7:49 PM  Sat. Aug 02 2014 – Habdalah 8:43 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. Aug 01 2014 – Candles at 7:44 PM  Sat. Aug 02 2014 – Habdalah 8:44 PM | **Olympia, WA, U.S.**  Fri. Aug 01 2014 – Candles at 8:27 PM  Sat. Aug 02 2014 – Habdalah 9:37 PM |
| **San Antonio, TX, U.S.**  Fri. Aug 01 2014 – Candles at 8:09 PM  Sat. Aug 02 2014 – Habdalah 9:04 PM | **Sheboygan & Manitowoc, WI, US**  Fri. Aug 01 2014 – Candles at 7:57 PM  Sat. Aug 02 2014 – Habdalah 9:03 PM | **Singapore, Singapore**  Fri. Aug 01 2014 – Candles at 6:58 PM  Sat. Aug 02 2014 – Habdalah 7:48 PM |
| **St. Louis, MO, U.S.**  Fri. Aug 01 2014 – Candles at 7:54 PM  Sat. Aug 02 2014 – Habdalah 8:55 PM | **Tacoma, WA, U.S.**  Fri. Aug 01 2014 – Candles at 8:26 PM  Sat. Aug 02 2014 – Habdalah 9:36 PM |  |
|  |  |  |

**For other places see:** [**http://chabad.org/calendar/candlelighting.asp**](http://chabad.org/calendar/candlelighting.asp)

**Roll of Honor:**

His Eminence Rabbi Dr. Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah

His Eminence Rabbi Dr. Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah

His Honor Paqid Adon David ben Abraham

His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Laurie Taylor

Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

His Excellency Adon Yoel ben Abraham and beloved wife HE Giberet Rivqa bat Dorit

His Excellency Adon Tsuriel ben Abraham and beloved wife HE Giberet Gibora bat Sarah

His Excellency Adon Gabriel ben Abraham and beloved wife HE Giberet Elisheba bat Sarah

His Excellency Adon Yehoshua ben Abraham and beloved wife HE Giberet Rut bat Sarah

His Excellency Adon Michael Murray and beloved wife HE Giberet Leah Murray

His Excellency Adon Ze’ev ben Abraham and beloved wife HE Giberet Hadassah bat Sarah

His Excellency Adon Michael Harston

Her Excellency Giberet Whitney Mathison

**For their regular and sacrificial giving, providing the best oil for the lamps, we pray that G-d’s richest blessings be upon their lives and those of their loved ones, together with all Yisrael and her Torah Scholars, amen ve amen!**

**Also a great thank you and great blessings be upon all who send comments to the list about the contents and commentary of the weekly Torah Seder and allied topics**.

**If you want to subscribe to our list and ensure that you never lose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to** [**benhaggai@GMail.com**](mailto:benhaggai@GMail.com) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**Barukh Dayan Emet**

**We pray that the Holy One, most blessed be He, comfort the families of the fallen most brave soldiers of the IDF who have paid the ultimate price in order to preserve and defend our nation. May He also comfort us in our grief and great loss.**

May G-d our Healer, have mercy on all of our soldiers who have been injured and provide a swift and complete healing for their bodies and souls, together with all the sick in Yisrael, and we say amen ve amen!

**Let us pray:**

He Who blessed our forefathers Abraham, Isaac and Jacob -- may He bless the brave and most noble fighters of the Israel Defense Forces, who stand guard over our land and the cities of our God, from the border of the Lebanon to the desert of Egypt, and from the Great Sea unto the approach of the Aravah, on the land, in the air, and on the sea.

May the Almighty cause the enemies who rise up against us to be struck down before them. May the Holy One, Blessed is He, preserve and rescue our fighters from every trouble and distress and from every plague and illness, and may He send blessing and success in their every endeavor.

May He lead our enemies under our soldiers’ sway and may He grant them salvation and crown them with victory. And may there be fulfilled for them the verse: For it is the LORD your God, Who goes with you to battle your enemies for you to save you, Amen ve Amen!

**We dedicate this Torah Seder to Her Excellency Giberet Gibora bat Sarah, on occasion of her birthday. Yom Huledet Sameach! May the Eternal, most blessed be He grant her a long and prosperous life with much shalom, good health, and the opportunity to perform many great deeds of loving-kindness, amen ve amen!**

**We also dedicate this Torah Seder to Her Excellency Giberet Sarai bat Sarah, on occasion of her birthday. Yom Huledet Sameach! May the Eternal, most blessed be He grant her a long and prosperous life with much shalom, good health, and the opportunity to perform many great deeds of loving-kindness, amen ve amen!**

**We also dedicate this Torah Seder in honor of His Eminence Rabbi Dr. Hillel ben David on occasion of his birthday. Yom Huledet Sameach! And we join together to pray that the Omnipotent G-d crown him with a very long life with much good health, shalom, and fullness of the Spirit of G-d, together with much wisdom, bringing many near to the Torah and good deeds, amen ve amen!**

**We also dedicate this Torah Seder in honor of His Eminence Rabbi Dr. Eliyahu ben Abraham on occasion of his birthday. Yom Huledet Sameach! And we join together to pray that the Omnipotent G-d crown him with a very long life with much good health, shalom, and fullness of the Spirit of G-d, together with much wisdom, bringing many near to the Torah and good deeds, amen ve amen!**

**Shabbat “Chazon Yeshayahu” – “Vision [of] Isaiah”**

**Third of Three Sabbaths of Penitence**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **חֲזוֹן, יְשַׁעְיָהוּ** |  | **Saturday Afternoon** |
| **“Chazon Yeshayahu”** | Reader 1 – B’Midbar 8:1-4 | Reader 1 – B’Midbar 10:1-3 |
| **“Vision [of] Isaiah”** | Reader 2 – B’Midbar 8:5-14 | Reader 2 – B’Midbar 10:4-6 |
| **“Visión [de] Isaías”** | Reader 3 – B’Midbar 8:15-22 | Reader 3 – B’Midbar 10:7-10 |
| B’Midbar (Num.) 8:1 – 9:23 | Reader 4 – B’Midbar 8:23-26 |  |
| Ashlamatah: Zech. 4:1-9 + 6:12-13 | Reader 5 – B’Midbar 9:1-8 | **Monday &**  **Thursday Mornings** |
| Special: Isaiah 1:1-27 | Reader 6 – B’Midbar 9:9-14 | Reader 1 – B’Midbar 10:1-3 |
| Psalm 97:1-12 | Reader 7 – B’Midbar 9:15-23 | Reader 2 – B’Midbar 10:4-6 |
|  | Maftir – B’Midbar 9:21-23 | Reader 3 – B’Midbar 10:7-10 |
| N.C.: Mk 10:35-41; Lk 12:49-53  Rm 2:12-16 | Isaiah 1:1-27 |  |

**Blessings Before Torah Study**

**Blessed are You, Ha-Shem our G-d, King of the universe, Who has sanctified us through Your commandments, and commanded us to actively study Torah. Amen!**

**Please Ha-Shem, our G-d, sweeten the words of Your Torah in our mouths and in the mouths of all Your people Israel. May we and our offspring, and our offspring's offspring, and all the offspring of Your people, the House of Israel, may we all, together, know Your Name and study Your Torah for the sake of fulfilling Your desire. Blessed are You, Ha-Shem, Who teaches Torah to His people Israel. Amen!**

**Blessed are You, Ha-Shem our G-d, King of the universe, Who chose us from all the nations, and gave us the Torah. Blessed are You, Ha-Shem, Giver of the Torah. Amen!**

**Ha-Shem spoke to Moses, explaining a Commandment. "Speak to Aaron and his sons, and teach them the following Commandment: This is how you should bless the Children of Israel. Say to the Children of Israel:**

**May Ha-Shem bless you and keep watch over you; - Amen!**

**May Ha-Shem make His Presence enlighten you, and may He be kind to you; - Amen!**

**May Ha-Shem bestow favor on you, and grant you peace. – Amen!**

**This way, the priests will link My Name with the Israelites, and I will bless them."**

**These are the Laws for which the Torah did not mandate specific amounts: How much growing produce must be left in the corner of the field for the poor; how much of the first fruits must be offered at the Holy Temple; how much one must bring as an offering when one visits the Holy Temple three times a year; how much one must do when doing acts of kindness; and there is no maximum amount of Torah that a person must study.**

**These are the Laws whose benefits a person can often enjoy even in this world, even though the primary reward is in the Next World: They are: Honouring one's father and mother; doing acts of kindness; early attendance at the place of Torah study -- morning and night; showing hospitality to guests; visiting the sick; providing for the financial needs of a bride; escorting the dead; being very engrossed in prayer; bringing peace between two people, and between husband and wife; but the study of Torah is as great as all of them together. Amen!**

**Contents of the Torah Seder**

* The Making of the Menorah – Numbers 8:1-4
* Dedication of the Levites – Numbers 8:5-26
* The Second Passover – Numbers 9:1-14
* The Fiery Cloud Upon the Tabernacle – Numbers 9:15-23

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol XIII: First Journeys**

By: Rabbi Yitschaq Magrisso, Translated by: Dr. Tzvi Faier

Published by: Moznaim Publishing Corp. (New York, 1990)

Vol. 13 – “First Journeys,” pp. 217-264

**Rashi & Targum Pseudo Jonathan**

**for: B’midbar (Numbers) 8:1 – 9:23**

| **Rashi** | **Targum** |
| --- | --- |
| 1. The Lord spoke to Moses, saying: | 1. And the LORD spoke with Mosheh, saying: |
| 2. Speak to Aaron and say to him: "When you light the lamps, the seven lamps shall cast their light toward the face of the menorah." | 2. Speak with Aharon, and say to him: At the time when you do kindle the lamps upon the candelabrum, (all) the seven lamps will be alight; three on the western side, and three on the eastern side, and the seventh in the midst. |
| 3. Aaron did so; he lit the lamps toward the face of the menorah, as the Lord had commanded Moses. | 3. And Aharon did so; at the face of the candelabrum he lit the lamps thereof, as the LORD commanded Mosheh. |
| 4. This was the form of the menorah: hammered work of gold, from its base to its flower it was hammered work; according to the form that the Lord had shown Moses, so did he construct the menorah. | 4. And this was the work of the candelabrum, which was of beaten gold, from its foundations unto its lilies, the work of the artificer, with the hammer was it wrought: according to the vision which the LORD had showed Mosheh, so did Bezalel make the candelabrum. |
| 5. The Lord spoke to Moses saying: | 5. And the LORD spoke with Mosheh, saying: |
| 6. Take the Levites from among the children of Israel and cleanse them. | 6. Bring the Levites out from among the sons of Israel, and purify them. |
| 7. This is what you shall do to them so as to cleanse them: sprinkle them with cleansing water and pass a razor over all their flesh; then they shall wash their garments and cleanse themselves. | 7. And this will you do to purify them. Sprinkle upon them the water for uncleanness through sin (chattata), and let the razor pass over all their flesh, and let them wash their raiment, and wash themselves in forty seahs of water. |
| 8. Then they shall take a young bull with its meal offering of fine flour mingled with oil. And you shall take a second young bull as a sin offering. | 8. And they will take a young bullock, and his mincha of flour sprinkled with olive oil; and take you a second young bullock for a sin offering. |
| 9. You shall bring the Levites in front of the Tent of Meeting, and you shall gather the entire congregation of the children of Israel. | 9. And you will bring the Levites before the tabernacle of ordinance, and gather together also all the congregation of the sons of Israel. |
| 10. You shall bring the Levites before the Lord, and the children of Israel shall lay their hands upon the Levites. | 10. You will bring the Levites before the LORD, and the sons of Israel will lay their hands upon the Levites. |
| 11. Then Aaron shall lift up the Levites as a waving before the Lord on behalf of the children of Israel, that they may serve in the Lord's service. | 11. And Aharon will present the Levites, (as) an elevation before the LORD from the sons of Israel, and they will be for the work of the service of the LORD. |
| 12. The Levites shall lay their hands on the heads of the bulls, and make one as a sin offering and one as a burnt offering to the Lord, to atone for the Levites. | 12. And the Levites will lay their hands upon the head of the bullocks, and make one a sin offering and one a burnt offering before the LORD, to atone for the Levites. |
| 13. You shall present the Levites before Aaron and his sons, and lift them as a waving before the Lord. | 13. And you will place the Levites before Aharon and his sons, and present them (as) an elevation before the LORD; |
| 14. Thus shall you set apart the Levites from the midst of the children of Israel, and the Levites shall become Mine. | 14. and thus will you separate the Levites from among the sons of Israel, that the Levites may be ministers before Me. |
| 15. Following this, the Levites shall come to serve in the Tent of Meeting. You shall cleanse them and lift them as a waving. | 15. And afterward the Levites may enter to fulfil the service of the tabernacle of ordinance, when you will have purified them and presented them (as) an elevation; |
| 16. For they are wholly given over to Me from among the children of Israel; instead of those that open the womb all the firstborn of Israel I have taken them for Myself. | 16. for separated they are separate before Me from among the sons of Israel, instead of everyone who opens the womb; the first-born of all who are of the sons of Israel have I taken (to be) before Me. |
| 17. For all the firstborn among the children of Israel are Mine whether man or beast since the day I smote all the firstborn in the land of Egypt; I have sanctified them for Myself. | 17. For every first-born of the sons of Israel is Mine, whether of man or of beast: in the day that I slew all the first-born in the land of Mizraim, I sanctified them before Me; |
| 18. And I have taken the Levites instead of all the firstborn of the children of Israel. | 18. and I have taken the Levites instead of all the first-born of the sons of Israel, |
| 19. I have given the Levites as a gift to Aaron and his sons from among the children of Israel, to perform the service for the children of Israel in the Tent of Meeting and to atone on behalf of the children of Israel, so that the children of Israel will not be inflicted with plague when they approach the Sanctuary. | 19. and have given the Levites (as) gifts unto Aharon and to his sons from among the sons of Israel, to minister the service of the children of Israel in the tabernacle of ordinance, and to atone for the children of Israel, lest there be mortality among the children of Israel at the time when they approach the sanctuary. |
| 20. So Moses, Aaron, and the entire congregation of Israel did [this] to the Levites; the children of Israel did [in accordance with] all that the Lord had instructed Moses regarding the Levites. | 20. And Mosheh and Aharon and all the congregation of the Bene Israel did unto the Levites according to all that the LORD had commanded Mosheh concerning the Levites, so did the sons of Israel to them. |
| 21. The Levites cleansed themselves and washed their clothes. Then Aaron lifted them as a waving before the Lord, and Aaron atoned for them to cleanse them. | 21. And the Levites were purified, and they washed their raiment; and Aharon presented them as an elevation before the LORD. And Aharon made atonement for them to purify them. |
| 22. After that, the Levites came to perform the service in the Tent of Meeting before Aaron and before his sons; they did to them just as the Lord had commanded Moses regarding the Levites. | 22. And afterward the Levites went in to fulfil their ministry in the tabernacle of ordinance, before Aharon and his sons: as the LORD had commanded Mosheh concerning the Levites, so did they unto them. |
| 23. The Lord spoke to Moses saying: | 23. And the LORD spoke with Mosheh, saying: |
| 24. This is [the rule] concerning the Levites: From the age of twenty five years and upwards, he shall enter the service to work in the Tent of Meeting. | 24. This is the instruction for the Levites who are not disqualified (profaned) by their blemishes: from one of twenty-five years and upward, he will come, according to his company, to the service of the tabernacle of ordinance |
| 25. From the age of fifty he shall retire from the work legion, and do no more work. | 25. and from fifty years of age he will return from the band of the service, and serve no more. |
| 26. He shall minister with his brethren in the Tent of Meeting to keep the charge, but he shall not perform the service; thus shall you do for the Levites regarding their charge. | 26. Yet he may minister with his brethren at the tabernacle of ordinance in keeping the watch; but he will not do any of the service. So will the Levites act in their charge. |
|  |  |
| 1. The Lord spoke to Moses in the Sinai Desert, in the second year of their exodus from the land of Egypt, in the first month, saying: | 1. And the LORD spoke with Mosheh in the wilderness of Sinai, in the second year from the time of their going forth from the land of Mizraim, in the first month, saying: |
| 2. The children of Israel shall make the Passover sacrifice in its appointed time. | 2. Let the children of Israel perform the sacrifice of the Pascha between the suns at its time. |
| 3. On the afternoon of the fourteenth of this month, you shall make it in its appointed time; in accordance with all its statutes and all its ordinances you shall make it. | 3. On the fourteenth day of this mouth, between the suns, they will perform it in its time; according to all its rites and all its statutes will they do it. |
| 4. Moses spoke to the children of Israel [instructing them] to make the Passover sacrifice. | 4. And Mosheh spoke with the children of Israel to perform the sacrifice of the Pascha. |
| 5. So they made the Passover sacrifice in the first month, on the afternoon fourteenth day of the month in the Sinai Desert; according to all that the Lord had commanded Moses, so did the children of Israel do. | 5. They performed the Pascha, therefore, on the fourteenth day of the month, between the suns in the wilderness of Sinai; after all that the LORD had commanded Mosheh, so did the children of Israel. |
| 6. There were men who were ritually unclean [because of contact with] a dead person, and therefore could not make the Passover sacrifice on that day. So they approached Moses and Aaron on that day. | 6. But certain men, who were unclean, having been defiled by the body of a man who had died near them suddenly; as the commandment (of the Pascha) came upon them, could not perform it on that day, which was the seventh of their uncleanness. And they came before Mosheh and Aharon on that day; |
| 7. Those men said to him, "We are ritually unclean [because of contact] with a dead person; [but] why should we be excluded so as not to bring the offering of the Lord in its appointed time, with all the children of Israel? | 7. and these men said to him, We are unclean, on account of a man who died with us: therefore we are hindered from killing the Pascha, and shedding the blood of the LORD's oblation upon the altar at its time, that we may eat its flesh, being clean, among the children of Israel. |
| 8. Moses said to them, "Wait, and I will hear what the Lord instructs concerning you." | 8. This is one of four matters of judgment brought before Mosheh the prophet, which he decided according to the Word of the Holy One: in some of which Mosheh was deliberate, because they were judgments about life; but in the others Mosheh was prompt, they being (only) judgments concerning money: but in those (the former) Mosheh said, I have not heard; that he might teach the princes of the Sanhedrin who should arise after him to be deliberate in judgment regarding life, but prompt in judgments about money; and not to be ashamed to ask counsel in things too hard for them, inasmuch as Mosheh himself, the Rabbi of Israel, had need to say, I have not yet heard. Therefore, said Mosheh to them, Wait until I have heard what will be commanded from before the LORD concerning your case. |
| 9. The Lord spoke to Moses saying: | 9. And the LORD spoke with Mosheh, saying: |
| 10. Speak to the children of Israel saying, Any person who becomes unclean from [contact with] the dead, or is on a distant journey, whether among you or in future generations, he shall make a Passover sacrifice for the Lord. | 10. Speak with the sons of Israel, saying: A man, whether young or old, when unclean by defilement from the dead, or an issue, or the leprosy, or who is hindered in the way of the world by the accidents of the night, or who will be at a distance from the threshold of his house: if such things happen to you, or to your generations, then may he defer to perform the Pascha before the LORD. |
| 11. In the second month, on the fourteenth day, in the afternoon, they shall make it; they shall eat it with leavened cakes and bitter herbs. | 11. But in the second month, which is the month of Iyar, on the fourteenth day of the month, between the suns they will perform it; with unleavened bread and with bitters they will eat it. |
| 12. They shall not leave over anything from it until the next morning, and they shall not break any of its bones. They shall make it in accordance with all the statutes connected with the Passover sacrifice. | 12. They will not leave of it till the morning, and a bone in it will not be broken; according to every instruction in the decree of the Pascha in Nisan, they will perform it. In the Pascha of Nisan (such persons) may eat unleavened bread, but not perform the oblation of the Pascha on account of their defilement; but in the Pascha of Iyar being purified they will offer it. |
| 13. But the man who was ritually clean and was not on a journey, yet refrained from making the Passover sacrifice, his soul shall be cut off from his people, for he did not bring the offering of the Lord in its appointed time; that person shall bear his sin. | 13. But the man who, being clean and undefiled by the way of the world, and not at a distance from the threshold of his home, neglects to perform the oblation of the Pascha of Nisan, that man will be cut off from his people, because he has not offered the LORD's oblation in its season; that man will bear his sin. |
| 14. **If a proselyte dwells with you, and he makes a Passover sacrifice to the Lord, according to the statutes of the Passover sacrifice and its ordinances he shall make it. One statute shall apply to you, to the proselyte and to the native-born citizen.** | 14. **And if the stranger who is sojourning with you will perform the Pascha before the LORD, he will do it after the proper manner of the Paschal decree, according to its form so will he do it. You will have one statute, both for the sojourner and for the native of the land.** |
| 15. On the day the Mishkan was erected, the cloud covered the Mishkan, which was a tent for the Testimony, and at evening, there was over the Mishkan like an appearance of fire, [which remained] until morning. | 15. And on the day on which the tabernacle was reared the Cloud of Glory covered the Tabernacle; it overspread the Tabernacle of Testimony by day, and at evening, it was over the Tabernacle like a vision of Fire until the morning. |
| 16. So it was always, the cloud covered it and there was an appearance of fire at night. | 16. So was it continually, a Cloud of Glory covering it by day, and a vision of Fire by night. |
| 17. and according to the cloud's departure from over the Tent, and afterwards, the children of Israel would travel, and in the place where the cloud settled, there the children of Israel would encamp. | 17. And what time the Cloud of Glory was uplifted from the Tabernacle, then the children of Israel went forward; and at the place where the Cloud rested, there did the children of Israel rest. |
| 18. At the bidding of the Lord, the children of Israel traveled, and at the bidding of the Lord, they encamped. As long as the cloud hovered above the Mishkan, they encamped. | 18. By the mouth of the Word of the LORD the children of Israel went forward, and by the Word of the LORD they rested. All the days that the Cloud of Glory abode upon the Tabernacle, (so long) did they abide. |
| 19. When the cloud lingered over the Mishkan for many days, the children of Israel kept the charge of the Lord and did not travel. | 19. And if the Cloud tarried over the Tabernacle many days the children of Israel observed the watch of the Word of the LORD, and did not proceed. |
| 20. Sometimes, the cloud remained for several days above the Mishkan; at the Lord's bidding they traveled and at the Lord's bidding they encamped. | 20. If for the time of a number of days, suppose the seven days of the week, the Cloud of Glory was upon the Tabernacle, by the mouth of the Word of the LORD they rested, and by the mouth of the Word of the LORD they went forward. |
| 21. Sometimes the cloud remained from evening until morning, and when the cloud departed in the morning, they traveled. Or, the cloud remained for a day and a night, and when the cloud departed, they traveled. | 21. Or, if the Cloud of Glory (rested only) from evening until morning, and was uplifted in the morning, then went they onward; whether by day or by night, when the Cloud was lifted up they went forward; |
| 22. Whether it was for two days, a month or a year, that the cloud lingered to hover over the Mishkan, the children of Israel would encamp and not travel, and when it departed, they traveled. | 22. whether it was two days, or a month, or a year complete, while the Cloud of Glory made stay over the Tabernacle, abiding on it, the children of Israel abode, and journeyed not, and at the time of its uplifting they went forward. |
| 23. At the Lord's bidding they would encamp, and at the Lord's bidding they would travel; they kept the charge of the Lord by the word of the Lord through Moses. | 23. By the mouth of the Word of the LORD they encamped, and by it they journeyed; they kept the observance of the Word of the LORD, by the mouth of the Word of the Lord through Mosheh. |
|  |  |

**Welcome to the World of P’shat Exegesis**

In order to understand the finished work of the P’shat mode of interpretation of the Torah, one needs to take into account that the P’shat is intended to produce a catechetical output, whereby a question/s is/are raised and an answer/a is/are given using the seven Hermeneutic Laws of R. Hillel and as well as the laws of Hebrew Grammar and Hebrew expression.

The Seven Hermeneutic Laws of R. Hillel are as follows

[cf. <http://www.jewishencyclopedia.com/view.jsp?artid=472&letter=R>]:

**1. Ḳal va-ḥomer:** "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.

**2. Gezerah shavah:** Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.

**3. Binyan ab mi-katub eḥad:** Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.

**4. Binyan ab mi-shene ketubim:** The same as the preceding, except that the provision is generalized from two Biblical passages.

**5. Kelal u-Peraṭ and Peraṭ u-kelal:** Definition of the general by the particular, and of the particular by the general.

**6. Ka-yoẓe bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.

**7. Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.

**Rashi Commentary for: ‎** **B’Midbar (Num.) 8:1 – 9:23‎**

**Chapter 8**

**2 When you light** Why is the portion dealing with the menorah juxtaposed to the portion dealing with the chieftains? For when Aaron saw the dedication [offerings] of the chieftains, he felt distressed over not joining them in this dedication—neither he nor his tribe. So God said to him, “By your life, yours is greater than theirs, for you will light and prepare the lamps.”-[Tanchuma Beha’alothecha 3]

**When you light** Heb. בְּהַעֲלֹתְךָ , lit., when you cause to ascend. Since the flame rises, Scripture describes kindling in terms of ascending. He is required to kindle the lamp until the flame rises by itself (Shab. 21a). Our Sages further expounded from here that there was a step in front of the menorah, on which the kohen stood to prepare [the lamps].-[Sifrei Beha’alothecha 3]

**toward the face of the menorah** Toward the middle lamp, which is not on [one of] the branches, but on the menorah itself.-[Men. 98b]

**shall cast their light** The six on the six branches; the three eastern ones—that is their wicks—**facing towards the center one**, and likewise, the three western ones, the tops of their wicks **facing toward the center one**. Why [were the wicks facing inwards, thus giving off so little light]? So that [people] should not say that He [God] needs the light.-[Tanchuma Beha’alothecha 5]

**3 Aaron did so** This shows **Aaron’s virtue that he did not deviate [from God’s command]**.-[Sifrei Beha’alothecha 1:5]

**4 This was the form of the menorah** As God had shown him with His finger, for he had difficulty with [constructing] it. That is why it says, “This is....”-[Sifrei Beha’alothecha 7]

**hammered work** In old French, batediz, beaten, an expression similar to, “[and his knees] knocked (נָקְשָׁן) one against the other” (Dan. 5:6). There was a block of gold weighing a talent. He pounded it with a hammer, and cut it with a chisel to extend its limbs in the prescribed manner, and it was not made limb by limb and then connected together.-[Baraitha Melecheth HaMishkan]

**from its base to its flower** Its base was the hollow box above the legs, like the silver candelabra that stand before nobles.

**from its base to its flower** That is to say, the menorah itself and everything attached to it.

**from its base** Which was a large unit.

**to its flower** Which was its finest work—it was all hammered work. It is customary to use the word עַד in this sense [to include everything], as in, “from the stacks to the (עַד) standing grain to the (עַד) olive groves” (Judges 15:5).

**according to the form which the Lord had shown...** According to the design He had shown him on the mount [Sinai], as it says, “Now see and make, according to their pattern [which you are shown on the mountain]” (Exod. 25:40).

**so did he construct the menorah** I.e., the one who made it [namely, Bezalel]. The Aggadic Midrash [Tanchuma Beha’alothecha 3] states that it was made by itself through the Holy One, Blessed is He.

**6 Take the Levites** Take them with words: You are fortunate in that you have merited to become attendants of the Omnipresent.- [Torath Kohanim 8:165, Midrash Aggadah]

**7 Sprinkle them with cleansing water** from the ashes of the red cow, so as to cleanse them from contamination by those who were in contact with the dead.

**and pass a razor over all their flesh** I found in the writings of R. Moses Hadarshan (the preacher): **Since they [the Levites] were submitted in atonement for the firstborn who had practiced idolatry [when they worshipped the golden calf], which is called sacrifices to the dead—and one afflicted with tzara’ath is considered dead—they required shaving like those afflicted with tzara’ath**.

8 **Then they shall take a young bull** That is a burnt offering, as it is written, “and designate...and one as a burnt offering” (verse 12); this is the communal offering [to atone] for idolatry.

**and a second young bull** What does it mean by “a second” ? It teaches that just as a burnt offering is not eaten, so is [this] sin-offering not eaten. There is a support for his [R. Moses’] comments in Torath Kohanim (Obligatory sacrifices 3:4) [which states that this sin-offering was burnt up]. **I, however, believe that this was a temporary injunction [not to atone for idolatry]**, since they should have brought a goat as a sin-offering for idolatry, with the bull for a burnt offering.

**9 And you shall gather the entire congregation Since the Levites were submitted as an atonement offering instead of them**, let them [the Israelites] come and stand with their offerings [namely the Levites] and rest their hands upon them.-[Midrash Aggadah]

**11 Then Aaron shall lift up the Levites as a waving** in the same way that the guilt-offering of one afflicted with tzara’ath requires waving [the animal] while it is alive. Three wavings are mentioned in this section: the first (verse 11) refers to the sons of Kohath, and for this reason it states with regard to them, “that they may serve in the Lord’s service,” since they were responsible for the work involving the most holy objects—the ark, the table, etc. The second (verse 13) refers to the sons of Gershon. Therefore, it is stated with regard to them, “a waving before the Lord” (verse 13), for even they were assigned holy work—the curtains and the clasps, which could be seen in the Holy of Holies. The third [waving] was for the sons of Merari (verse 14). -[Midrash Aggadah] 16

**wholly given over** Hebrew נְתֻנִים נְתֻנִים , [the double expression denoting] given over **for [the service of] carryin**g and given over **for the singing** [in the Temple]. - [Midrash Aggadah]

**that open** - פִּטְרַת , the opening of.

**17 For all the firstborn...are Mine** The firstborn are Mine by right, for I protected them among the Egyptian firstborn, and I took them for Myself—until they erred through the golden calf; so now “ I have taken the Levites” (verse 18).

**19 I have given...** -"The children of Israel" is mentioned five times in this verse, thus declaring the affection [God has] for them, for their mention is repeated in one verse as many times as the five books of the Torah. I saw this in Gen. Rabbah [3:5]. [Note that this is not found in Gen. Rabbah, but in Lev. Rabbah 2:4]

**so that the children of Israel will not be inflicted with plague** So that there will be no need for them to approach the holy [Sanctuary], for if they do approach, there will be a plague.

**20 So Moses, Aaron and all the congregation** Moses presented them, Aaron lifted them up, and the Israelites rested their hands [on them].

**22 they did to them just as the Lord commanded Moses** [This is written] to extol those who performed [this rite] and those upon whom it was preformed, [for] none of them objected.

**24 This is the rule concerning the Levites** Age disqualifies them, but physical blemishes do not disqualify them.- [Sifrei Beha’alothecha 1:10, Chul. 24a]

**From the age of twenty-five years** Elsewhere (4:3) it says, “From the age of thirty.” How can this be reconciled? However, **from the age of twenty-five they came to study the laws of the service**; they would study for five years, and at the age of thirty they would [begin] work. From here we learn that a student who does not experience success in his learning for five years, will never experience it.- [Chul. 24a]

**25 and do no more work** [I.e.,] the work of carrying on the shoulders; however, he can return to [the work of] locking the gates, singing, and loading the wagons. This is the meaning of “He shall minister with his brethren (אֶת־אֶחָיו) ” [in the next verse]—with his brethren, as the Targum [Onkelos] renders (עִם אֲחוֹהִי) .

**26 to keep the charge** To camp around the Tent and to assemble and dismantle [it] at the time of the travels.

**Chapter 9**

**1 In the first month** The portion at the beginning of the Book [of Numbers] was not said until Iyar. [From this], you learn that **there is no chronological order in the Torah**. But why did Scripture not begin with this [chapter]? For it is a disgrace to Israel that **throughout the forty years the children of Israel were in the desert, they brought only this Passover sacrifice alone**.-[Sifrei Beha’alothecha 1:18]

**2 in its appointed time** Even [if it were to fall] on Sabbath; “in its appointed time” [also implies,] even [if the majority of the people were] in a state of ritual uncleanness.-[Sifrei Beha’alothecha 1:14, 15]

**3 in accordance with all its statutes** These are the commandments directly relating to its body—an unblemished male lamb in its first year.-[Pes. 95a]

**and all its ordinances** These are the commandments that relate to its body from elsewhere, such as the seven days for [eating] unleavened bread and for disposing of leaven. (Another version: The commandments relating to its body—an unblemished male lamb in its first year; those which relate to its body from elsewhere—[it must be] roasted over fire, its head with its legs and its innards. And those which have no relation to its body—unleavened bread and disposing of leaven.-[Rashi on Pes. 95a]

**4 Moses spoke** What does this teach us? Has not Scripture already said, “And Moses told... of the Lord’s appointed [holy days].” (Lev. 23:44) ? However, when he heard the portion dealing with the festivals at Sinai, he related it to them, and then he exhorted them again when the time came to perform them.-[Sifrei Beha’alothecha 1:17]

**6 approached Moses and Aaron** While the two were sitting in the study hall, they came and asked them. It is [however] inconceivable that they approached them one after the other [in this order], for if Moses did not know, how should Aaron know?-[Sifrei Beha’alothecha 1:20]

**7 Why should we be excluded** He [Moses] told them, “Sacrifices cannot be offered in a state of ritual uncleanness.” They replied, “Let ritually clean kohanim sprinkle the blood for us, and let ritually clean people eat the flesh.” He said to them, “Wait, and I will hear... ” like a disciple who is confident of hearing from his teacher’s mouth. Fortunate is the mortal who is so confident, for whenever he wished, he could speak with the Shechinah. This portion should really have been said through Moses, like the rest of the Torah, but these people merited that it be said through them, **for merit is brought about through the meritorious**. -[Sifrei Beha’alothecha 1:22]

**10 On a distant journey** Heb. רְחֽקָה . There is a dot over the word, to teach us that he does not really have to be far away, but even if he was merely outside the threshold of the Temple courtyard throughout the time allowed for the slaughtering [of the Passover sacrifice] (Pes. 93, Sifrei Beha’alothecha 1:24). On the second Passover, one may keep both leavened bread and unleavened food in the home, and there is no festival. The consumption of leaven is not forbidden except while he eats it [the sacrifice].-[Pes. 95a]

**14 If a proselyte dwells with you, and he makes a Passover sacrifice** I might think that anyone who converts should immediately make a Passover sacrifice. Therefore, Scripture teaches us, “One statute [shall apply to you, to the proselyte and to the native-born citizen].” And this is its meaning: If a proselyte dwells with you, and he comes (Reggio ed. - and the time comes) to make a Passover sacrifice with his friends, “according to the statutes of the Passover sacrifice and its ordinances he shall make it.” -[Sifrei Beha’alothecha 1:30]

**15 the Mishkan which was a tent for the Testimony** The Mishkan served as a tent over the tablets of the Testimony.

**there was over the Mishkan** Heb. יִהְיֶה . In the sense of being continuously over the Mishkan. Such [is the meaning of] the expression in the entire passage.

**17 the cloud’s departure** - הֵעָלוֹת . As the Targum renders, סְתַּלְּקוּת , departure. Similarly, “the cloud departed” (verse 21). It would have been incorrect to write, וּלְפִי עֲלוֹת הֶעָנָן [and in verse 21] וְעָלָה הֶעָנָן , for that would not be an expression denoting ‘departure’ but sprouting forth or ascending, as in, “Behold a cloud, small as a man’s palm, rising (עֽלָה) from the sea” (I Kings 18:44).

**18 At the bidding of the Lord...traveled** We learned in the [Baraitha] Melecheth HaMishkan [ch. 13]: When the Israelites traveled, the cloud would fold and spread itself over the tribe of Judah like a beam. They blew a tekiah (long blast), a teruah (series of short blasts), and another tekiah, but it did not move on until Moses declared, “Rise up, O Lord” (10:35), and then the banner of the camp of Judah would travel. This [appears] in the Sifrei. [35]

**and at the bidding of the Lord they encamped** As soon as the Israelites encamped, the pillar of cloud would mushroom upward and spread itself over the tribe of Judah like a canopy. It would not depart until Moses declared, “Return O Lord, to the myriads of Israel’s thousands” (10:36). This is what is meant by, “according to the Lord’s word, through Moses” (verse 23). -[Melecheth HaMishkan ch. 13]

**20 Sometimes** Heb. וְיֵשׁ , lit., [and there is used in the sense of וּפְעָמִים ] “and sometimes.”

**several days** Heb. יָמִים מִסְפָּר , lit., days of number, a few days.

**22 or a year** Heb. יָמִים , a year, as in “Its [period of] redemption shall be a full year (יָמִים) ” (Lev. 25:29).

**Ketubim: Psalm 97:1-12‎**

| **Rashi** | **Targum** |
| --- | --- |
| 1. The Lord has reigned, the earth will exult; many islands will rejoice. | 1. The LORD reigns, let the earth rejoice, let the many isles be glad. |
| 2. Cloud and thick darkness are around Him; righteousness and judgment are the foundation of His throne. | 2. Clouds of glory and darkness are around Him; righteousness/generosity and justice are the place where His throne is set. |
| 3. Fire will go before Him and will burn His enemies all around. | 3. Fire will go before Him, and it burns around His oppressors. |
| 4. His lightnings illuminated the world; the earth saw and quaked. | 4. His lightnings illuminate the world; the earth saw and trembled. |
| 5. Mountains melted like wax from before the Lord, from before the Master of all the earth. | 5. The mountains will melt like wax in the presence of the LORD, in the presence of the master of all the earth. |
| 6. The heavens told His righteousness, and all the earth saw His glory. | 6. The angels of the height will tell of His righteousness/ generosity, and all the peoples will see His glory. |
| 7. All worshippers of graven images will be ashamed, yea those who boast of idols; all gods, prostrate yourselves before Him. | 7. All who worship idols will be ashamed, who pride themselves on a false god; and all the peoples who worship a false god will bow down in His presence. |
| 8. Zion heard and rejoiced, and the daughters of Judah exulted, because of Your judgments, O Lord. | 8. The assembly of Zion has heard and rejoiced, and the daughters of the house of Judah exult, because of Your judgments, O LORD. |
| 9. For You, O Lord, are Most High above all the earth; You are very much exalted above all gods. | 9. For You are the LORD, the supreme one over all the inhabitants of the earth; You are greatly exalted over all that is revered. |
| 10. You who love the Lord, hate evil; He watches the souls of His pious ones, He rescues them from the hands of the wicked. | 10. O you who love the LORD, hate evil, because the Almighty protects the souls of His pious ones; from the hands of the wicked/lawless he will deliver them. |
| 11. **A light is sown for the righteous, and for the upright of heart, joy.** | 11. **Light has shone and is hidden for the righteous/ generous, and joy for the upright of heart.** |
| 12. Rejoice, you righteous, with the Lord, and give thanks to His holy name. | 12. Be glad, O righteous/generous, in the Word of the LORD, and give thanks at the mention of His holy name. |
|  |  |

**Rashi’s Commentary to Psalm 97:1-12**

**1 The Lord has reigned** when He takes the kingdom from Amalek and from his descendants.

**the earth will exult** This is what Ezekiel said (35: 14): “When the whole earth rejoices, I shall make you desolate.” He prophesied this concerning Amalek.

**3 Fire will go before Him** in the war of Gog and Magog, for it is written concerning his war (Ezek. 38:22): “And I shall plead against him with pestilence and with blood, and rain bringing floods and great hailstones, fire and brimstone.”

**4 His lightnings** His brilliant lights, an expression of (Ezek. 21:15): “It is polished that it may glitter (ברק) .”

**and quaked** “Surely there will be a great earthquake on that day in the land of Israel. And at My presence, the fishes of the sea...will quake.” [The word] וַתָּחֵל is an expression of (above 48:7): “pangs (חיל) like [those of] a woman in confinement.”

**5 melted like wax** Heb. כדונג , as it is written (Ezek. 38:20): “and the mountains will be thrown down, and the cliffs will fall.”

**7 All worshippers of graven images will be ashamed** as it is written (Isa. 2:18): “And the idols will completely pass away.”

**who boast** Who praise themselves with their worship.

**8 Your judgments** Your vengeance.

**11 A light is sown for the righteous** A real sowing is prepared to grow for them.

**Meditation from the Psalms**

**Psalms ‎‎97:1-12**

**By: H.Em. Rabbi Dr. Hillel ben David**

Ibn Yachya[[1]](#footnote-1) observes that Moses dedicated this psalm, his eighth, to the tribe of Joseph,[[2]](#footnote-2) from whom Joshua is descended. Joshua would conquer the land of Canaan in God’s Name, and this victory is described in verse 1:*When HaShem will reign, the land [of Canaan] will exult*!

*Fire will advance before him* [Joshua] (verse 3) *and the mountains* [i.e., the mighty monarchs of Canaan] *will melt like wax* (verse 5).

This psalm also alludes to the future, as Midrash Avakir explains with a parable: A king had two servants. One burst out in song and laughter, while the other cried bitter tears. The king attempted to console his weeping servant, saying, “In my eyes you are both equal. Why do you cry?”

The servant replied, “My colleague lives with you and eats at your table. He certainly has good reason to sing. You have kept me at a distance and put my sustenance in the hands of others. Therefore, I cry!”

Similarly, God created both the heavens and the earth together. The heavens sing joyously, as Tehillim (Psalms) 19:2states: *The heavens declare the glory of God*. The earth cries, however, and protests to the Holy One, Blessed is He, “The heavens are near You, and they enjoy the splendid radiance of Your presence. Furthermore, the Angel of Death has no power over the heavenly bodies and luminaries. But I am far from Your presence and subject to the authority of the Angel of Death. Therefore, I cry.”

Then HaShem consoled the earth: “Fear not! In the future, your lot will improve, and you will have ample reason to rejoice, as the Psalmist says, When HaShem will reign [i.e., when His Presence will fill the land], the earth will exult”.[[3]](#footnote-3)

The fact that this is the third psalm we sing for Kabbalat Shabbat also alludes to the future, to Yom Shekulo Shabbat.[[4]](#footnote-4)

Yosef, the focus of this psalm, has a major role to play in that final victory of good over evil, as Rashi explains:

***Beresheet (Genesis) 37:1*** *Yaaqov settled in the land of the sojournings of his fathers, in the Land of Canaan. These are the generations of Yaaqov Yosef was seventeen years old...*

“Yaaqov settled ... A flax-driver came into town with camels laden with flax. A smithy wondered, ‘Where will all this flax go?’ A certain wise-guy answered, ‘One spark from your bellow will burn it up!’ Thus Yaaqov saw all the chieftains of Esav mentioned in the previous chapter and asked, ‘Who will be able to conquer them?’ What’s written after? ‘These are the generations of Yaaqov: Yosef ...’ as it says, ‘The house of Yaaqov will be fire, the house of Yosef will be a flame, and the house of Esav will be straw’: one spark will go out from Yosef and burn it (Esav) all up.”

It is well-known in Talmudic and Midrashic literature that Mashiach ben Yosef, the first Mashiach who will descend from the tribe of Yosef, will pave the way for Mashiach ben David, the final Mashiach and redeemer of the Jewish people. Just as Yehoshua from Ephraim (Yosef) preceded the kings from Yehudah, and Shaul (Binyamin) preceded David (Yehudah), Mashiach been Yosef will precede Mashiach ben David, and die heroically in battle.[[5]](#footnote-5)

Mashiach ben Yosef can be seen in the life of Yosef ben Yaaqov until he is removed from the prison by Paro. Mashiach ben David can be seen in the life of Yosef ben Yaaqov from the time he is crowned king, second only to Paro.

***Beresheet (Genesis) 41:1*** *It happened at the end* (mikeitz) *of two years[[6]](#footnote-6) to the day . . . [[7]](#footnote-7)*

This pasuk introduces the story how Yosef HaTsadiq[[8]](#footnote-8) was freed from prison, the *keitz* (end) to his confinement. Yosef is remembered by HaShem, using a key word, *keitz*.[[9]](#footnote-9) The word *keitz* is a special word, often denoting the historic arrival at a certain predestined time by which something is meant to happen, specifically with respect to redemption. For example, the Talmud uses this term with respect to the final redemption:

***Sanhedrin 97b*** *Rav said, “All the dates of redemption* (hakeitzin) *have already passed, and now it depends upon repentance and good deeds.”*

Thus, when the Torah employs the term *keitz*, it is not merely informing us that twelve years have passed since Yosef was first thrown into prison, and he just “happened” to earn his release at that time. Rather, Yosef HaTsadiq earned his release from jail then, because history reached a moment in time, a moment that was pre-designated long before Yosef was even born, with the **ultimate redemption** in mind.[[10]](#footnote-10)

The Midrash[[11]](#footnote-11) explains that the word “mikeitz” is connected to the Pasuk in Iyov, “*Keitz Sham LaChoshech,*” “He put an end to the darkness” (Iyov 28:3). Yosef is “in darkness” when he is jailed for twelve years, but is freed following his divine interpretation of Pharaoh’s dream. It is clear that this “Keitz”, this endpoint, for Yosef is much more than an end to darkness. It is the beginning of his transition to light.

In the Mishna,[[12]](#footnote-12) Rabbi Akiva states: *“Ha-av zocheh la-bein, be-noy, u-veko’ach, u-ve’osher, u-ve’chachma, u-veshanim*” [A father transmits to his son his physical features, his strength, his wealth, his wisdom and his longevity] and “*Mispar ha-dorot lefanav, ve-hu ha-keitz*”, [and the number of generations before him]. Rabbi Akiva then adds: “and this is the secret of *Geula*, [redemption]”.[[13]](#footnote-13)

Thus, Yosef did not find release from prison because of Pharaoh’s dreams, but rather, Pharaoh was made to dream as he did because Yosef was meant to be released precisely at that time. Thus, the Arizal taught:

***Sotah 36b*** *However, Yosef did not merit this until the night of the “end of two years”,[[14]](#footnote-14) when it was decreed that he should leave jail; that day he rose to greatness. Therefore, it is what is written, “He appointed it as a testimony to Yosef when He went out over the land of Egypt, when I heard a language unknown to me”[[15]](#footnote-15). That night, Gavriel came and taught him seventy languages.[[16]](#footnote-16)*

A *keitz* is an appointed time, a pre-designated immutable moment in Jewish history, and through that time some form of redemption **MUST** occur, even if history has to be turned upside down to bring it about. If need be, HaShem will have one nation attack another, and trigger a war that involves massive armies and expenditures just to bring about a *keitz*, and this is what the Talmud means, or rather, warns.

Sforno[[17]](#footnote-17) says that Yosef was locked up in the pit of Pharaoh, and didn’t know if he would ever get out. But suddenly, HaShem had Yosef freed from jail. The same thing happens when HaShem redeems the Bne Israel. When He took us out of Egypt He did it very quickly. And the same thing will be now, when HaShem takes us out of Galut[[18]](#footnote-18) very speedily! And when HaShem brings the redemption with Mashiach, He will usher it in with the repeated use of keitz (end):

***Daniel 12:9-13*** *And he said: Go Daniel, for shut and sealed are these things until the time of the* ***keitz****. 10. Many shall be purified, whitened, and refined; the wicked shall do wickedly, and all of the wicked shall not understand, but the wise will understand. 11. And from the time of the ceasing of the eternal, and to giving of the desolate abomination, one thousand, two hundred and ninety days. 12. Happy is the one who waits, and arrives; to days - a thousand, three hundred, and thirty five. 13. And you, go to the* ***keitz****, and rest and rise for your fate, at* ***keitz*** *HaYamin.[[19]](#footnote-19)*

Since Yosef and Mashiach both usher in redemption with the word “keitz”, and since Yeshua, Mashiach ben Yosef, is called the “son of Yosef” in order to connect him with Yosef ben Yaaqov, lets put a bit of thought into some of the connections found with Mashiach ben Yosef vs. Yosef ben Yaaqov:

| **Mashiach ben Yosef** | **Yosef** |
| --- | --- |
| Mashiach ben Yosef was the firstborn of HaShem’s beloved Israel who is likened to a bride. | Yosef HaTsadiq was the firstborn of Yaaqov’s beloved Rachel. |
| Mashiach ben Yosef’s life begins and ends with prophecy. | Yosef HaTzadiq’s life, as depicted in Torah, begins and ends with prophetic dreams. |
| Mashiach ben Yosef, in his first coming, serves his father and brothers for 37 (33) years before His death. (According to most estimates) | Yosef serves his Father (Israel) and his brothers for 17 years. **Beresheet 37:2 [[20]](#footnote-20)** |
| **Marqos 14:62** And Yeshua said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. | **Beresheet 37:8** And his brethren said to him, Shalt thou indeed reign over us, or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words. |
| HaShem saw spiritual greatness and the continuity of the Jewish people in Mashiach ben Yosef. | Yaaqov saw spiritual greatness and the continuity of the Patriarchs in Yosef. |
| Mashiach ben Yosef was united with his brothers through the agency of the angel Gavriel. | Yosef HaTsadiq was united with his brothers through the agency of the angel Gavriel. |
| Hated by His “brothers”. ***Yochanan (John) 15:25*** | Hated by his brothers. ***Beresheet (Genesis) 37:4*** |
| Brought a bad report about his brothers.  ***Matityahu (Matthew) 12:30-37*** | Brought a bad report about his brothers. ***Beresheet (Genesis) 37:2*** |
| Loved by his father more than his brothers. ***Matityahu (Matthew) 3:17*** | Loved by his father more than his brothers.  **Beresheet (Genesis) 37:3** |
| He was a shepherd. ***Yochanan (John) 10:11*** | He was a shepherd. ***Beresheet (Genesis) 37:2*** |
| He was called the King of the Jews ***Matityahu (Matthew) 27:37*** | He said he would be king ***Beresheet (Genesis) 37:9-10*** |
| He was sent by His Father (HaShem) to check on his brothers. ***Matityahu (Matthew) 15:24*** | He was sent by his father (Yaaqov) to check on his brothers. ***Beresheet (Genesis) 37:14*** |
| “Brothers” plotted to kill Him. ***Matityahu (Matthew) 12:14*** | Brothers plotted to kill him. ***Beresheet (Genesis) 37:20*** |
| His disciples had him buried in a “pit”. | His brothers had Yosef “buried” in a pit. |
| Yeshua did not utter a word to the judges when they judged him. | Yosef did not utter a word to his brothers when they sold him. |
| Mashiach ben Yosef’s pleas were ignored. ***Matityahu 26:42*** | Yosef’s pleas for help were ignored. ***Beresheet 42:21*** |
| His people ate a meal while He was in the pit (Pesach). ***Yochanan (John) 13:1*** | Brothers ate a meal while he was in the pit.  ***Beresheet (Genesis) 37:25*** |
| He died doing His Father’s will. ***Matityahu (Matthew) 26:42*** | “Died” doing his father’s will. ***Beresheet (Genesis) 37:23-24*** |
| Judas sold Him to the Romans for 30 silver pieces. ***Matityahu (Matthew) 26:16*** | His brothers sold him. The coat of many colors dipped in blood and given with a lie to his father. Wild animals killed him. ***Beresheet (Genesis) 37:28*** – Yaaqov’s sons are likened to wild animals in Beresheet 49. |
| Some Jews worked to save Mashiach ben Yosef’s life, believing Him to be innocent. | Yehudah worked to save Yosef’s life, believing him to be innocent. |
| His robe was covered with blood. ***Marqos (Mark) 15:17*** | His robe was covered with blood. ***Beresheet (Genesis) 37:31*** |
| **Marqos 14:47** And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. | The firstborn sought to rescue Yosef (**Beresheet 37:21-22**) |
| Mashiach ben Yosef, in his first coming, dies at the hands of His brothers and is thrown into a pit. **Matityahu 27:60** | Yosef is thrown into a dual pit by his brothers. **Beresheet 37:24** |
| His empty pit caused concern. ***Matityahu (Matthew) 28:8*** | The empty pit caused Reuben concern. ***Beresheet (Genesis) 37:29*** |
| Came out of the grave alive. ***Marqos (Mark) 16:11*** | Came out of the pit alive. ***Beresheet (Genesis) 37:28*** |
| Met the spice bearers (Miryams). Mashiach ben Yosef is taken out of the tomb and wrapped in spices.  **Marqos (Mark) 16:1, Yochanan (John) 20:15** | Met the spice bearers (Ishmaelites). Yosef is drawn out of the pit and taken by a spice caravan to Egypt. **Beresheet 37:25** |
| Mashiach ben Yosef went down to Egypt as a youth. | Yosef went down to Egypt as a youth. |
| Did not get His kingdom right away. | Did not get his kingdom right away. |
| His disciples came to search for Him. | His brothers came to search for him. |
| His disciples did not recognize him. | His brothers did not recognize Him. |
| Began His ministry at 30. ***Luqas (Luke) 3:23*** | Began his ministry at 30. ***Beresheet (Genesis) 41:46*** |

|  |  |
| --- | --- |
| Yosef was brought out of the pit and prison to be exalted to the Pharaoh’s right hand:    **Beresheet (Genesis) 40:39-41** “Then Pharaoh said to Yosef, “Since God has made all this known to you, there is no one so discerning and wise as you. You shall be in charge of my palace, and all my people are to submit to your orders. Only with respect to the throne will I be greater than you.” So Pharaoh said to Yosef, “I hereby put you in charge of the whole land of Egypt.” Then Pharaoh took his signet ring from his finger and put it on Yosef’s finger. He dressed him in robes of fine linen and put a gold chain around his neck. He had him ride in a chariot as His second in command.” | Yeshua was brought out from the pit after death and exalted to the Father’s right hand:    **Philippians 2:8-11** And being found in appearance as a man, he humbled himself and became obedient to death - even death on a cross! Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Yeshua every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Yeshua Mashiach is Lord, to the glory of God the Father. |
|  |  |
| Ate a meal with His disciples after the pit. ***Marqos 16:14*** | Ate a meal with his brother’s after the pit. ***Beresheet 43:25*** |
| ***II Luqas 2:4*** And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. | ***Sotah 33a*** a Master has declared: Gabriel came and taught [Yosef] the seventy languages. |
|  |  |
| ***Yeremyahu 23:3*** And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. | ***Beresheet 46:7*** (Yaaqov) His sons, and his sons’ sons with him, his daughters, and his sons’ daughters, and all his seed brought he with him into Egypt. |
| The bride of Mashiach is Israel, but many believe her to be the Christian goyim. | Yosef married a woman who was thought to be a goy who was in reality a grand-daughter of Yaaqov.  **Beresheet 41:50** And unto Yosef were born two sons before the years of famine came, which Asenath the daughter of Potipherah priest of On bare unto him. |
| Yeshua was not recognized after He was raised from the pit. | Yosef was not recognized after he was raised from the pit. |
|  |  |

If this comparison is valid, and I believe its validity speaks for itself, then we ought to be able to follow Yosef’s career in Mitzrayim to determine what ***will be*** when Mashiach returns for His second advent. We see that He will sit at the right hand of power. We see that He will reveal Himself to Jews during the second year of a famine following seven prosperous years. We see that Jews will be tested by the King to see if they have learned his lesson.

|  |  |
| --- | --- |
| **Yeshua** | **Yosef** |
| Preached HaShem’s word in prison. ***1 Tsefet (Peter) 3:19*** | Preached HaShem’s word in prison. ***Beresheet (Genesis) 40:1-13*** |
| Reigned at the right hand of God.  **Matityahu (Matthew) 26:54** | Reigned at the right hand of Pharaoh.  **Beresheet (Genesis) 41:39-40** |
| Was a servant before He was the King.  **Matityahu (Matthew) 12:15-18** | Was a slave before he became king.  **Beresheet (Genesis) 39:1-2** |
| Provided food for His “brothers”.  **Marqos (Mark) 8:1-8** | Provided food for his brothers.  **Beresheet (Genesis) 47:12-13** |
| Was drawn out of the pit by The Supreme Ruler. **II Luqas** (**Acts) 13:32-33** | Was drawn out of the pit by the supreme ruler. ***Beresheet (Genesis) 41:14*** |
| He will be the King of the Jews.  ***Marqos (Mark) 15:1-12*** | He was the first king of the Jews.  ***Beresheet (Genesis) 4*7*:*12-13** |
| Mashiach ben Yosef, in his second coming, will serve the Gentiles who will see that they are blessed because of him. | Yosef serves the Gentiles and their priest for 13 years. |
| Mashiach ben David will give the Gentiles as an inheritance to His brothers. | Yosef enslaves the Egyptians and they serve him for food. |
| Mashiach ben David will reveals Himself only to His brothers. | Yosef reveals himself ONLY to his brothers. |
| Mashiach ben David will gather is all the outcasts of Israel and settle them in their land (Israel). | Yosef gathers all of Israel and his descendants and settles them in Goshen. |

The following section was written by His Eminence Hakham Dr. Yosef ben Haggai, and gives further details about Yosef:

Beresheet (Genesis) 41:38 starts with the words: ‘Pharaoh said to his servants, “Could we find another like him - a man in whom is the spirit of G-d?” Please do note that Pharaoh, the leader of the only world super-power of that time, says of Yosef: “upon whom is the spirit of G-d.” The Targum paraphrases and says: “in whom is the spirit of prophecy from the L-rd.” And, the Book of Yasher puts it: “in whose heart there is wisdom and knowledge” [Note: “understanding” is not mentioned but is alluded to. We could well state this in its Hebraic context as: “in whose heart/mind there is Chakmah (wisdom), Binah (understanding), and Daat (knowledge),” or simply: “in whose heart/mind there is ChaBaD.”]

In 1 Luqas (Luke) 2:40 we read:

*“And, the child, went on growing, and waxing strong (in Spirit), becoming filled with wisdom; and, the knowledge of G-d, was upon him.” (Peshitta version)*

Here Hakham Dr. Luqas was alluding in his Gemara treatise to the text of Beresheet 41:38. Compare also with Yeshayahu 11:2. Interesting that in the Stone’s Tanach edition, vv.1-10 of Yeshayahu is labeled “The Davidic Mashiach,” and yet the more one looks at these ten (10) first verses of our Ashlamatah the more one can see that this has nothing to do with the Mashiach ben David but with a descendant of the Royal House of David who would be the Mashiach ben Yosef. Apparently someone has missed the boat rather badly on that one!

In the Midrash to Song of Songs 6:9 it is explained that even as “queens and concubines praise her (i.e. Israel)” this is like when Pharaoh said of Yosef: “Can we find such a one as this, in whom is the spirit of G-d … there is none so discrete and wise as you” (Genesis 41:38,39). That is why of Israel it is said in Deuteronomy 4:6 – “Surely this great nation is a wise and understanding people.” The Midrash seems to imply that at present Israel = Mashiach ben Yosef. But what is interesting is the kind of people that praises Israel – “Queens” (persons worthy of royalty) and “Concubines” (persons who are willing to be part of Israel for no gain, as a concubine is willing to share with a man even though she will not inherit as a wife). How great are the words of our Sages! So much depth, so much wisdom!

Perhaps this becomes clearer if we say that the only man who ruled over the Gentiles as the ruler of a superpower who was of Israel was Yosef! The only man to whom the crown of Israel to rule over the Jews was promised was David. That is why the Jew has little understanding about Mashiach ben Yosef, all we have looked forward if for Mashiach ben David and the inception of his Messianic Era, may it come soon! When we look at this in context we can surely now understand the words of Hakham Shaul in his Responsa to the Roman Proselytes:

***Romans 11:26-30*** *For I wish not, ye should be ignorant, brethren, of this sacred secret (of the Torah), lest within yourselves you become presumptuous, that, a small blindness has fallen upon Israel, until, the full measure of the Gentiles, be gathered in; and then, will all Israel be delivered. As it is written (Isaiah 59:20): “A redeemer will come to Zion, and to those of Jacob who repent from wilful sin.” Now, touching the Masorah, they are hostile for your sake (to test the genuineness of your faithful obedience to the Torah); but in the election, they are beloved for the Patriarchs’ sake. For G-d does not change in His free gift and in His calling.*

I have always been intrigued as to what Hakham Shaul exactly meant when he wrote: “Now, touching the Masorah, they are hostile for your sake.” But as we see in the story of Yosef the brothers of Yosef (Israel) were hostile to Yosef for Yosef’s sake. If the brothers of Yosef had not sold him to the caravan traders he would not have ended in Egypt and become the ruler of the Gentiles. Thus Mashiach ben Yosef has nothing to do with Israel, except that He proceeds from Israel, and at some point in time becomes a deliverer to Israel, but Yosef never ruled over his brethren, his rule has to do with the Gentiles! And Yosef’s wisdom has nothing to do with Israel but with and for the Goyim! Another interesting thing is that sure, Israel is blind in a small part, but that does not compare to the presumptuousness that the Gentiles have and still hold, particular those who say that they are the followers of the Mashiach and teach that the Torah is done away and that they are the only Israel. I think if I am given the choice of being a little blind or of being presumptuous before G-d, I would rather prefer the former. The Gentiles should well take heed to **the words of Pharaoh concerning Mashiach ben Yosef – “And by your command the whole nation (all of the Gentiles) will be sustained!” (Beresheet 41:40).**

And the Gentiles, called Yosef “Avrekh”[[21]](#footnote-21). Our Hakhamim, in Beresheet Rabba 90:3, tell us that this particular word is composed of two words which can be translated as “a father-figure.” No wonder the Gentiles in their ignorance see Mashiach as part of G-d rather than as Israel’s gift to the Gentiles! Notice that the Torah does not call Yosef that, but the Gentiles did. The Targum translates “Father of the King” and in Egypt Pharaoh was seen as an incarnation of the sun god. In other words, the Egyptians (and all the Gentiles) see in Mashiach ben Yosef something greater than any of their gods.

Pharaoh, on the other hand called Yosef’s name “Tzafenat-pa’neach – one who reveals secrets” (Beresheet 41:45), or “the explainer of hidden things.” And this is what Hakham Shaul above was alluding to when he wrote: “For I wish not, that you should be ignorant, brethren, of this sacred secret (mystery)” [Romans 11:26]. Mashiach ben Yosef then is the revealer of the secret things in the Torah, the explainer of the hidden things in the Torah. And when the so-called “Gospels” are read from a rabbinical perspective this is what they exactly distil – the secret things hidden in the Torah! But in order to understand Mashiach ben Yosef’s words one needs to be a joyful and meticulous doer of the Torah as well as an experienced and advanced learner of the Torah. Without these two concomitant ingredients there is no way possible to understand the so-called “Gospels” – the Masorah of Mashiach ben Yosef. A mystery for a Jew is the “So’od” (secret) of the Torah. For the pagans well we all know what they mean by “mysteries.” The Secrets of the Torah were codified and written down finally in Spain before the inquisition, where the holy “Zohar” (radiance of the Torah) came to light.

The Story with Mr. Potiphar

The Torah informs us in Beresheet 41:45 – “vayiten-lo et-Asenat bat Poti-fera kohen On le’ishah - and he (Pharaoh) gave him Asenat daughter of Poti-fera, Priest of On, for a wife.” The Midrash, in Beresheet Rabba 86:3, identifies this person as being the same as Mr. Potiphar of chapter 39 of Beresheet. The word Poti-fera constitutes the first letters of the phrase “fattening oxen and calves in order that they become offered as sacrifices in pagan rites.” Apparently Mr. Potiphar became castrated (sexually impotent) as a penalty for wanting to use Yosef for homosexual purposes. In shame he resigned as a minister to Pharaoh and became a Pagan Priest serving the god “On.”

However, in Pirqe d’Rabbi Eliezer, it is said that Asenat was the daughter of Dinah who had been raped by Shechem the son of Chamor. Regarding this, the wise Sephardi Sage, Hakham Bachya ben Asher of blessed memory comments:

“Yaaqov had expelled her from his home and had arranged for her to live amongst some bushes. This is why she was called “Asenat” from the word “Asenath” meaning “bush.” When arranging for her to live near that bush Yaaqov attached a note around her neck on which it was written “anyone who attaches himself to you thereby will become part of Yaaqov’s family.” When Yosef saw this note he went and hid it. This is why when his father asked him who the lads were whom he had brought with him to be blessed (Gen. 48:9), he said: “they are my sons Whom HaShem gave me in this place.” He showed his father the note and what had been written thereon.

She was described as daughter of Potiphar because she had been raised in Potiphar’s house. She was so named in accordance with Sanhedrin 19 that states that anyone who raises an orphan in his home is deemed to have given birth to that person.”

Truly then Mashiach ben Yosef has come to re-gather into Israel the “lost sheep of Israel”, those Jewish souls that have mingled up with the Goyim or who have been the product of the Goyim raping our women or converting our people to their religions at the edge of the sword. All of these are considered as Asenat the product of a raped Jewess by the hand of Gentiles. It is these who are the “lost sheep of Israel,” and in G-d’s accounting nothing is lost, as He most lovingly brings back that which is His, most blessed be He!

End of Hakham Yosef’s comments.

In three days, on Tisha B’Ab, Chazal teach that Mashiach will be “born”.[[22]](#footnote-22) I believe that this revelation of Mashiach is specifically taking place on the saddest day of the year in order to fulfill the words of Zechariah HaNavi[[23]](#footnote-23) that this day would be turned into a day of joy.

The story of Yosef HaTsadiq also tells the story of the Jewish people learning how to live in galut.[[24]](#footnote-24) The commentators describe this instance of *maaseh avot siman levanim* (the actions of our forefathers foreshadow the lives of their descendants) as paving the way for how we, his ancestors, should navigate our own existence in the post exile world, living among the nations. His conduct and character serve as an inspiration for us and we can learn from all that he did right, just as much as we can learn from all of his mistakes and missteps. There is a Midrash that Gavriel HaMalach came to Yosef while he was in jail and taught him the 70 languages.[[25]](#footnote-25) If we are to understand this Midrash in a more figurative way, it could mean that Gavriel taught Yosef how to take his message and translate it into a way that the other nations would understand without compromising the integrity of that message. This is the message of Tisha B’Ab. It is a message that speaks of the beginning of the exile and also of the keitz, the end of the exile. This is the message of Psalm 97 and the message found in the life of Yosef HaTsadiq.

Today, the Sabbath immediately preceding Tisha B’Ab,[[26]](#footnote-26) is known as the Sabbath of Vision (*Hazon*) for the prophetic reading Isaiah 1:1-27. After recounting heinous transgressions, it offers the hope of reconciliation, which will come when the people “cease to do evil, learn to do good”. This is the message of Yosef, this is the message of psalm 97!

**Ashlamatah: Zechariah 4:1-9 + 6:12-13‎**

| **Rashi** | **Targum** |
| --- | --- |
| 1. And the angel who spoke with me returned, and he awakened me as a man who wakes up from his sleep. | 1. And the angel who was speaking with me returned and roused me like a man that is roused from his sleep. |
| 2. And he said to me, "What do you see?" And I said, "I saw, and behold [there was] a candelabrum all of gold, with its oil-bowl on top of it, and its seven lamps thereon; seven tubes each to the lamps that were on top of it. | 2. And he said to me, "What do you see?" And I said, "I see, and behold, a lamp-stand all of gold and *a* bowl on the top of it, and its seven lamps *which* are upon it-seven-and seven *(pipes) which pour oil from them\** to the lamps which are on top of it; [Sperber's Ms C adds: "These are the two holy ministers Moses and Aaron standing beside it. Moses stands on the south side and teaches the people the words of the Law, and Aaron stands on the north side to make atonement for the sins of the congregation." Similarly *Tg.* Ms Parma 555 (Kasher, *Tarbiz* 45 [1975-6] 44). Cf. the identification of the two "sons of oil" (v. 14) as Moses and Aaron in *Exod. Rab. 15:3.*] |
| 3. And [there were] two olive trees near it; one on the right of the bowl, and one on its left. | 3. and two olive-trees *which* are beside it, one on the right of the bowl and the other on its left.” |
| 4. So I answered and spoke to the angel who talked with me, saying, "What are these, my lord?" | 4. And I answered and spoke to the angel who was talking with me, saying, "What are these, my lord?" |
| 5. And the angel who spoke with me answered, and he said to me, "Do you not know what these are?" And I said, "No, my lord." | 5. And the angel who was speaking with me answered and said to me, "Do you not know what these are?" And I said, "No, my lord." |
| 6. And he answered and spoke to me, saying, "This is the word of the Lord to Zerubbabel, saying: 'Not by military force and not by physical strength, but by My spirit,' says the Lord of Hosts. | 6. And he answered and spoke to me, saying, "This is the word of the Lord *with* Zerubbabel, saying, 'Not by strength, nor by might, but by my *Memra:* says the Lord of hosts. |
| 7. Who are you, **O great mountain?** Before Zerubbabel you sink to a plain! He will bring out the stone of the main architect, with shouts of grace, grace to it." **{P}** | 7. *What are you reckoned* ***O foolish kingdom?*** *Are you not like* a plain before Zerubbabel? And he shall *reveal his anointed One\* whose name is told from old\*, and he shall rule over all kingdoms.”* [MT "O great mountain ". While the root T-P-S has connotations of size, abundance (cf. Akkad. lapasu), the correspondence between MT gdwl and Tg, tpst is hardly to be explained on this basis. The equation of mountain with kingdom ‎is encouraged by such references as Dan 2:35, 44f.; cf. also MT and Tg, Isa 41: 15 and perhaps also LXX lao; ("peoples") for MT "mountains" in Hab 3: 10. The expression "foolish kingdom" also occurs in Trg. Jer 49:4 (cf. MT Deut ‎‎32:6, 21). Codex Reuchlinianus and Sperber's Ms C identify the kingdom as Rome (Ms C "Rome which will be destroyed"; cf. Pal. TKs. Gen 15: 12). On the other hand, the comparable "foolish nation" in Ecclus 50:25 refers to the ‎Samaritan community. Tg. Ps 74:22 has "foolish (tps) king" for MT nbl ("senseless man")-a possible reference to Antiochus Epiphanes (cf. H.H. Rowley, The Zadokite Fragments and the Dead Sea Serol/s [Oxford, 1952] 74n.). The ‎Jewish interpretation of the great mountain known to Jerome was quite different: "ad diabolum dictum intellegunt". In Yalqut Shim’oni (ad loc) and PRE 9 the mountain is taken to represent King Messiah (cf. Levey, The Messiah 98). ‎Ephraem Syrus (Commentary, ad loc) paraphrases by "What are you reckoned, O Gog, whom they compare to a great mountain?" ‎The stone of MT is interpreted messianically; cf. Trgs king in Zion, for MT’s stone, at Isa 28: 16, and the Targumic interpretation of the rejected stone of Ps 118:22 with reference to David. (These two verses are given a christological ‎application in I Pet 2:4-8.) See also on 3:8. If the "foolish kingdom" originally was Rome then the Tg. to this verse envisages the advent of the messianic kingdom on the heels of the Roman empire, just as ‎might be deduced from Dan 2:44 (as commonly interpreted; see on Hab 3: 17. For the premundane origin of the name of the Messiah see Trg. Mic 5: I (2); Ps 72: 17; h. Pes. 54a, etc. Cf. the naming of the Son of Man "before the sun and signs were created" ‎in I Enoch 48:3. While the Trgs. speak of the name of the Messiah as preexistent, this does not necessarily exclude the idea of the Messiah's personal pre-existence, if I Enoch 48:1-6 is anything to go by. See, nevertheless, Moore, Judaism ‎‎II:344. ‎Trg, adds this clause; cf. the similar addition at 9:15. The primary function of the Messiah is to subdue the nations that had enslaved Israel (Trg. Isa 53:8; Pss, Sol. 17:32, and especially TB Ber. 34b).] ‎ |
| 8. And the word of the Lord came to me, saying: | 8. And there was a word *of prophecy fro3* the Lord *with* me, saying, |
| 9. Zerubbabel's hands founded this house, and his hands shall complete [it], and you shall know that the Lord of Hosts sent me to you. | 9. "The hands of Zerubbabel have *begun to build* this house and his hands will complete it, and you will know that the Lord of hosts has sent me *to prophesy concerning* you. |
| 10. For, whoever despised the day of small things shall rejoice and see the plummet in Zerubbabel's hand; these, sevenfold; the eyes of the Lord are roving to and fro throughout all the earth. | 10. For who *is this who* has despised *this* day *on account* of *the building, because it is small\*?* Will *he not* rejoice *again when he sees the plummet in the hand of Zerubbabel - seven layers like these? The works of people throughout the whole earth are revealed ‎before the Lord."* [MT "Who despises the day of small things?" Trg. alludes to a specific "small thing" - the Second Temple as compared with its more distinguished predecessor (cf. Ezra 3:12), though in actual dimensions the Second Temple surpassed ‎that of Solomon (compare Ezra 6:3 with I Kgs 6:2). In Trg. "small" may mean "unfinished, incomplete" (cf. Hag 2:3).]‎ |
| 11. And I raised my voice and said to him, "What are these two olive trees on the right of the candelabrum and on its left?" | 11. And I answered and said to him, "What are these two olive-trees on the right of the lamp-stand and on its left?" |
| 12. And I raised my voice a second time and said to him, "What are the two olive branches beside the two golden vats that empty out the golden oil from themselves?" | 12. And I answered a second time ‎and said to him, "What are the two olive branches which are beside" the two golden bowls, which pour oil from them to the golden lamps? |
| 13. And he spoke to me, saying, "Do you not know what these are?" And I said, "No, my lord." | 13. And he spoke to me, saying, "Do you not know what these are?" And I said, "No, my lord." |
| 14. And he said, "These are the two anointed ones who stand before the Lord of all the earth." | 14. And he said, "These are the two sons of the ‎great ones\*. who stand before the Lord of all the earth." ‎[MT "sons of oil", a term applied to the scholars of Palestine in TB. San. 24a and to Aaron and David in Sifra (Tsav 18). See further Strack-Billerbeck, *Kommentar* III: 811‎f. The expression "sons of the great ones" translates MT "sons of God" in Tgs. Onq. and Ps.-J. Gen 6:2 (cf. P.S. Alexander, JJS 23 [1972] 60-71).] ‎ |
|  |  |
| 9. And the word of the Lord came to me, saying: | 9. And there was a word *of prophecy from* the Lord *with* me, saying, |
| 10. Take from the exiles-from Heldai and from Tobijah and from Jedaiah-and you, yourself, shall come on that day, and you shall come to the house of Josiah the son of Zephaniah, who have come from Babylon. | 10. "Take from *the children of* the captivity, from Heldai and from Tobiah and from Jedaiah, who have come from Babylon, and you will come on that day, and will enter the house of Josiah son of Zephaniah. |
| 11. And you shall take silver and gold, and you shall make crowns, and place [them] upon the head of Joshua the son of Jehozadak, the High Priest. | 11. And you will take silver and gold and make a *large crown* and set it upon the head of Joshua, son of Jehozadak, the high priest. |
| 12. And you shall speak to him, saying, "So said the Lord of Hosts, saying: Behold a man whose name is the Shoot, who will spring up out of his place and build the Temple of the Lord. | 12. And you will speak to him, saying, 'Thus speaks the Lord of hosts, saying, Behold, the man whose name is *Anointed\* will be revealed, and he shall be raised up.* and shall build the temple of the Lord. [MT "the Branch"; cf. Num. Rab. 18:21 and see on 3:8. The reference was early regarded as messianic in Christian circles (e.g. Justin Martyr, Dialogue 106:4, 121:2). Trg. adds "will be revealed"; cf. 3:8 in this respect. For MT "and he shall grow up in his place". Levey (The Messiah 99) translates ytrby by "(destined) to be anointed", which is possible (cf. Trg. 2 Sam 3:39), though less ‎likely here in view of the underlying Hebrew. See especially Trg. Jer 30:21. The statement in Trg. Isa 53:5 that the Messiah would rebuild the temple appears to be based on this verse (cf. P. Seidelin, ZNW 35 (1936) 212f.). Churgin (Targ. Jonathan ‎‎26) sees in Trg. Isa 53:5 a reference to the messianic pretender Bar Kochba (cf. also Levey, The Messiah 67).] ‎ |
| 13. And he shall build the Temple of the Lord, and he shall bear glory. And he shall sit and rule on his throne, and the priest shall be on his throne. And a counsel of peace shall be between them [both]. | 13. He shall build the temple of the Lord and he shall assume majesty [or, “and he shall bear arms”] and shall sit and rule upon his throne; and there shall be a *high* priest beside his throne, and there shall be peaceful understanding between the two of them. |
| 14. And the crowns shall be for Helem, and for Tobijah, and for Jedaiah, and for Hen the son of Zephaniah, as a memorial in the Temple of the Lord. | 14. And there shall be *praise* for Helem, and for Tobiah, and for Jedaiah, and for Hen the son of Zephaniah, for a memorial in the temple of the Lord. |
| 15. And distant ones shall come and build in the Temple of the Lord, and you shall know that the Lord of Hosts sent me to you. And it shall come to pass if you hearken to the voice of the Lord your God. **{S}** | 15. And they shall come *from a far country\** and shall build in the temple of the Lord, and you shall know that the Lord of hosts has sent me *to prophesy* to you. And it shall come to pass if you will certainly listen to the *Memra* of the Lord your God." [MT has "And those who are far off will come", which could suggest the participation of non-Jews in the temple construction. The Targumic version is, perhaps, an ‎attempt to restrict the involvement to Jewish ‎exiles.] |
|  |  |

**Rashi’s Commentary on Zechariah 4:1-9 + 6:12-13**

**Chapter 4**

**2 with its oil** - bowl on top of it as in (Josh. 15:19): “The upper springs”. This is an expression for a spring, [hence] a sort of large round bowl.

**and its seven lamps** A type of vessel into which oil and wicks are inserted.

**seven tubes each** Seven small tubes come to every lamp, for the oil flows from the bowl through those tubes into each lamp.

**3 And [there were] two olive trees near it** Beside it were two trees upon which olives were growing, one on the right of the bowl, one on the its left, etc. Here [the prophet] does not explain about the two golden vats mentioned below in the chapter, which are the sorts of bowls or vats of the oil press. [These vats] stand beside the olive trees. The olives beat themselves into the vats and are heated there as [if] in a vat or pit where olives are generally packed. There they are pressed in the oil press, and the oil falls into the vats, and from the vats into the bowl, and from the bowl into the tubes, and from the tubes into the lamps. The tubes and the lamps number forty-nine, an allusion to the light, for in the future the light of the sun will be sevenfold the light of the seven days forty-nine times the light of a day of Creation.

**4 “What are these, my Lord?”** What is this, that the olive trees are picked by themselves, and the oil comes into the lamps by itself?

**6 “This is the word of the Lord to Zerubbabel”** This is a sign for you to promise Zerubbabel that just as the olives and this oil are finished by themselves in all respects, so will you not build My house with your [own] power or with your [own] strength.

**but by My spirit** I will place My spirit upon Darius, and he will command you to build and to pay all the building expenses from his [treasury]; and [he will] help you with wheat, wine, oil, and wood, as is explained in Ezra (6, 7): They required no aid from any man.

**7 Who are you,** **O great mountain?** You, the princes of the other side of the river Tattenai, the governor of the other side of the river; Shethar Bozenai, and their companions (Ezra 6:6), who have stopped the work until now - from now on you shall be before Zerubbabel as a plain; you have no more ruling power or superiority over him.

**He will bring out the stone of the main architec**t The main architect will take the plummet in his hand to be the main architect at the head of the builders, and they will build everything according to his words [everything] that he will order concerning a beautiful and glorious building.

**with shouts of grace, grace to it** To that stone, for everyone will say, “How beautiful is this building that was made with this plummet.” [The expression] “shouts of grace” is as (Job 39:7) “the shouts of a driver,” and (Isa. 66:6) “a sound of stirring” both of which are expressions of making a voice heard.

**9 Zerubbabel’s hands** founded this house from beginning to end, in the days of Cyrus I.

**and his hands shall complete it now.** The word תְּבַצַעְנָה is an expression of completion, as in (Isa. 10:12) “when the Lord completes all His work.”

**10 For, whoever despised the day** when the Temple was founded which was small in their eyes, as is stated in Ezra (3:12): “But many of priests, etc., who had seen, etc., upon its foundation, wept aloud when they beheld this temple;” and in Haggai (2:3): “Is it not as nothing in your eyes?” - will rejoice now when they see the plummet suspended from the plumb line in the hand of the architect, the head of the builders, with which he directs a line to the corner, and this will be in the hand of Zerubbabel.

**these,** sevenfold Seven times the first foundation in the days of Cyrus. So did Jonathan render: Seven rows of stones like these.

**the eyes of the Lord are roving to and fro** And it appeals to Him to do so; and He saw this Zerubbabel suited for the matter.

**11 What are these two olive trees?** What do they symbolize, and what do the two olive branches (troches in Old French) symbolize? [They are] a cluster of olives on a branch, as if a type of ear of grain.

**12 beside the two golden vats** i.e., beside the two golden vats, as in (II Sam. 14:30): “See, Joab’s field is near mine.”

**that empty out the gold[en oil] from themselves** This oil that is clear and good to illuminate like gold, as in (Job 37:22): “From the north comes gold.”

**14 two anointed ones** The horns of the priesthood and the kingdom who are anointed with the anointing oil.

**who stand before the Lord of all the earth** to supplicate Him to return their greatness.

**the two anointed ones** The good inclination and the evil inclination, which is converted to good in the merit of the Torah.

**Chapter 6**

**10** **Take from the exiles - from Heldai, etc., who have come from Babylon** All these people.

**12** **whose name is the Shoot** He is Zerubbabel, mentioned above (3: 8): “Behold, I bring My servant, the Shoot,” since his greatness burgeoned little by little. Some interpret this as referring to the King Messiah, but **the entire context deals with the [time of the] Second Temple**.

**who will spring up out of his place** **From royal descent**.

**13** **and he shall bear glory** **The glory of the kingship**.

**And he shall sit** The High Priest [shall sit] on the throne of the priesthood.

**And a council of peace, etc.** The king and the Priest shall love one another.

**14** **And the crowns shall be for Helem, etc.** This is a transposed verse. It should be understood as: And the crowns shall be in the Temple of the Lord as a good memorial for Helem and for Tobijah, who donated the silver and the gold. Those crowns were hanging in the windows in the height of the Temple, as we learned in tractate Middoth (36a, 3:8).

**for Helem** That is Heldai.

**15** **And it shall come to pass if you hearken** **And this thing shall come to pass for you if you hearken, etc**.

**Special Ashlamatah: Isaiah 1:1-27**

| **Rashi** | **Targum** |
| --- | --- |
| 1. ¶ The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, [and] Hezekiah, kings of Judah. | 1. ¶ The prophecy of Isaiah the son of Arnoz, which he prophesied concerning the men of Judah and the inhabitants of Jerusalem in the days ‎of Uzziah, Jothan, Ahaz, Hezekiah, kings of the house of Judah. |
| 2. Hear, O heavens, and give ear, O earth, for the Lord has spoken; Children I have raised and exalted, yet they have rebelled against Me. | 2. Hear, O heavens which shook when I gave My Law to My people, and ‎give ear, O earth which reeled before My word; for the LORD speaks: "The house of Israel is My people, I called them sons. I cherished ‎and ‎ glorified them, but they have rebelled against My Memra. |
| 3. An ox knows his owner and a donkey his master's crib; **Israel does not know, my people does not consider.** | 3. The ox knows its owner, and the ass its master's crib; but Israel does not teach ‎to know the fear of Me, **My people does not understand, to return to My Law.**" |
| 4. Woe to a sinful nation, a people heavy with iniquity, evildoing seed, corrupt children. **They forsook the Lord**; they provoked the Holy One of Israel; they drew backwards. | 4. Woe, because they were called a holy people, and sinned; ‎a chosen congregation have multiplied sins; they were named as a beloved seed and they acted wickedly, and it was said of them, "Cherished ‎sons”: and they corrupted their ways! **They have forsaken the service of the LORD,** they have despised the fear of the Holy One of Israel, ‎because of their wicked deeds they are turned about and backwards. |
| 5. Why are you beaten when you still continue to rebel? Every head is [afflicted] with illness and every heart with malaise. | 5. They do not understand so as to say, "Why are we still smitten?" They ‎continue to sin. They do not say, "For what reason is every head sick and every heart mournful?" |
| 6. From the sole of the foot until the head there is no soundness-wounds and contusions and lacerated sores; they have not sprinkled, neither have they been bandaged, nor was it softened with oil. | 6. From the remnant of the people even ‎to the heads there is not among them one that is perfect in my fear. All of them are disobedient and rebellious; they defile themselves with sins ‎as a dripping wound. They do not forsake their arrogance and they do not desire repentance, and they have no merits to protect them. ‎ |
| 7. Your land is desolate; your cities burnt with fire. Your land-in your presence, strangers devour it; and it is desolate as that turned over to strangers. | 7. Your country lies desolate, your cities are burned with fire; in your very presence the Gentiles take possession of your land; and because ‎of your sins it is removed from you, and given to aliens. |
| 8. And the daughter of Zion shall be left like a hut in a vineyard, like a lodge in a cucumber field, like a besieged city. | 8. And the congregation of Zion is left like a booth in a vineyard after they have ‎picked it clean, like a tent for staying overnight in a cucumber field after they have stripped it, like a city which is besieged. |
| 9. "Had not the Lord of Hosts left us a remnant, we would soon be like Sodom; we would resemble Gomorrah." **{P}** | 9. Had the ‎abounding goodness of the LORD of hosts not left us a remnant in his mercies, then our sins would have been with us, so that as the men ‎of Sodom we should have perished, and as the inhabitants of Gomorrah we should have been destroyed. ‎ **{P}** |
| 10. ¶ Hear the word of the Lord, O rulers of Sodom; give ear to the law of our God, O people of Gomorrah! | 10. ¶ Listen to the word of the LORD, you rulers whose deeds are [as] evil as [those of] the rulers of Sodom! Give ear to the Law of our God, ‎you people whose deeds resemble [those of] the people of Gomorrah! |
| 11. Of what use are your many sacrifices to Me? says the Lord. I am sated with the burnt-offerings of rams and the fat of fattened cattle; and the blood of bulls and sheep and hegoats I do not want. | 11. There is no pleasure before Me in the multitude of your holy ‎sacrifices, says the LORD. Enough of burnt offerings of rams and fat of fed beasts and blood of bulls or lambs or kids; in such things there ‎is no pleasure before Me. |
| 12. When you come to appear before Me, who requested this of you, **to trample My courts?** | 12. When you come to be seen before Me, who requires this from your hand, that you should come? **Do not trample ‎My courts!** |
| 13. You shall no longer bring vain meal-offerings, it is smoke of abomination to Me; New Moons and Sabbaths, calling convocations, **I cannot [bear] iniquity with assembly.** | 13. Do not continue to bring an offering which is stolen; it is a despised oblation before me. At new moons and Sabbaths **you ‎gather in assembly without forsaking your sins, so that your prayers might be accepted in the time of your assemblies.** |
| 14. Your New Moons and your appointed seasons My soul hates, they are a burden to Me; I am weary of bearing [them]. | 14. Your new moons ‎and your appointed feasts My Memra despises; they are before Me as something despicable; I have forgiven much. |
| 15. And when you spread out your hands, I will hide My eyes from you, even when you pray at length, I do not hear; your hands are full of blood. | 15. And when the priests ‎spread forth their hands to pray for you, I take up the face of My Shekhinah from you; even though you pray much concerning yourselves, ‎there is no pleasure before Me to accept your prayers; because your hands are full of innocent blood. |
| 16. **Wash, cleanse yourselves, remove the evil of your deeds from before My eyes, cease to do evil.** | 16. ‎ **Return to the Law; make yourselves clean from your sins; remove the evil of your deeds from before My Memra; cease to do evil.‎** |
| 17. **Learn to do good, seek justice, strengthen the robbed, perform justice for the orphan, plead the case of the widow.** **{S}** | 17. **Learn to do good; seek judgment, acquit him that is robbed, judge the case .of the fatherless, act on the complaint of the widow**. **{S}** |
| 18. Come now, let us debate, says the Lord. If your sins prove to be like crimson, they will become white as snow; if they prove to be as red as crimson dye, they shall become as wool. | 18. **Then, when you, return to the Law, you will beseech before Me, and I will carry out your request, says the LORD:** though your sins are ‎scarlet like dyed cloth, they shall be white like snow; though they are red like crimson, they shall become like pure wool. |
| 19. **If you be willing and obey, you shall eat the best of the land.** | 19. **If you are willing ‎and attend to My Memra, you will eat of the good of the land;** |
| 20. **But if you refuse and rebel, you will be devoured by the sword, for the mouth of the LORD spoke.** **{P}** | 20. **but if you refuse and do not attend to My Memra, by the adversary's ‎sword you will be killed; for by the Memra of the LORD it has been so decreed.** **{P}** |
| 21. ¶ How has she become a harlot, a faithful city; full of justice, in which righteousness would lodge, but now murderers. | 21. ¶ How the faithful city’s deeds have turned to become as [those of] a harlot, she that was full of those who perform judgment! Truth ‎was done in her, and now they are killers of souls. |
| 22. Your silver has become dross; your wine is diluted with water. | 22. Your silver has become dross, your wine mixed with water. |
| 23. Your princes are rebellious and companions of thieves; everyone loves bribes and runs after payments; the orphan they do not judge, and the quarrel of the widow does not come to them. **{S}** | 23. Your princes are ‎rebellious and companions of thieves. All of them love to accept a bribe, saying - a man to his neighbour - assist me in my case, so that I will ‎repay you in your case. They do not defend the fatherless and the complaint of the widow does not come before them. **{S}** |
| 24. "Therefore," says the Master, the Lord of Hosts, the Mighty One of Israel, "Oh, I will console Myself from My adversaries, and I will avenge Myself of My foes. | 24. Therefore the ‎LORD of the world says, the LORD of hosts, the Strong One of Israel: "The city of Jerusalem I am about to comfort, but woe to the wicked when I am revealed to take just retribution from the enemies of the people, and I will return vengeance to the adversary. |
| 25. And I will return My hand upon you and purge away your dross as with lye, and remove all your tin. | 25. And I will ‎turn the stroke of My might upon you and I will separate, as those who purify with lye, all your wicked and I will remove all your sinners. |
| 26. And I will restore your judges as at first and your counsellors as in the beginning; afterwards you shall be called City of Righteousness, Faithful City. | 26. **And I will appointv- in you true judges. steadfast as at the first. and your counsellors as at the beginning.** Afterward you will be called the city ‎of truth, the faithful city. |
| 27. Zion shall be redeemed through justice and her penitent through righteousness. | 27. Zion will be redeemed when judgment is performed in her, **and the ones who have performed the Law will ‎return to her in righteousness/generosity.** |
| 28. | 28. But rebels and sinners will be shattered together, and **those who have forsaken the Law of the LORD will ‎be consumed.** |
| 29. | 29. For you will be ashamed of the oaks of the idols in which you delighted; and you will be humiliated for your gardens ‎of the idols in which you assemble. |
| 30. | 30. For you will be like a terebinth when its leaves fall, and like a channelled garden without water. |
| 31. | 31. And the strength of the wicked will become as a tow of flax, and the deed of their hands as a spark of fire; as when they are brought near ‎to each other and both of them burn together, so will the wicked come to an end, they and their wicked deeds, and there will be no pity for ‎them.‎‎ **{P}** |

**Rashi’s Commentary for: Yeshayahu (Isaiah) 1:1-27‎**

**1 the vision of Isaiah the son of Amoz** Said Rabbi Levi: We have a tradition from our ancestors that Amoz and Amaziah, king of Judah, were brothers.

**which he saw concerning Judah and Jerusalem** Now, did he not prophesy concerning many nations, viz. the prophecy of Babylonia (ch. 13), the prophecy of Moab (ch. 15)? Thus you learn that this is not the beginning of the Book, and that the Book is not given its name for this prophecy. So we learned in the Baraitha of the Mechilta (Exod. 15:9, 10): “In the year of King Uzziah’s death” (6:1) is the beginning of the Book, but there is no early and late in the order [i.e., **the order of the chapters is no indication of the chronological order.** (Others read: There is no early and late in the Book Parshandatha.] The context proves this point, for, on the day of the earthquake (see Zech. 14:5), the day Uzziah became a metzora (see 2 Chron. 26:19), it was said: “Whom shall I send and who will go for us?” And I said, “Here I am; send me” (6:8). We learn that this was the beginning of his mission, and this prophecy was said afterwards. And concerning this alone, it is stated: which he saw concerning Judah and Jerusalem, just as Scripture says concerning each nation, “the prophecy of such and such a nation.” Here too, Scripture writes: “which he saw concerning Judah and Jerusalem.” **Since they are harsh reproofs, he calls them “chazon,” which is the harshest of the ten expressions by which prophecy is called**, as is stated in Gen. Rabbah (44:7), and proof of this is the verse (infra 21:2), “A harsh prophecy (חָזוּת) was told to me.”

**in the days of Uzziah, Jotham, Ahaz, [and] Hezekiah, kings of Judah.** These four kings he buried, [i.e. he outlived,] in his lifetime. On the day Uzziah became a metzora, the Shechinah rested upon him, and he prophesied all the days of these kings, until Manasseh arose and killed him. (And this prophecy was said in the days of Hezekiah after the ten tribes were exiled.)

**2 Hear, O heavens, and give ear, O earth** And Moses said, “Give ear, O heavens,...and may the earth hear” (Deut. 32:1). Why did Isaiah change the wording? Our masters taught concerning this matter, [and] many midrashim [are] in the section entitled “Ha’azinu” in Sifrei, but the Sages disagreed with them and said: A matter is not so unless witnesses come and testify. If their words coincide, their testimony is fulfilled; if not, their testimony is not fulfilled. Had Isaiah not addressed the heavens with giving ear and the earth with hearing, the heavens would testify and say, ‘When we were called to this testimony in Moses’ time, when he said, (Deut. 30:19) “I call heaven and earth to witness against you,” we heard with an expression of giving ear,’ and the earth would testify, ‘I was called with an expression of hearing,’ hence their testimony would not coincide. [Therefore,] Isaiah came and reversed the matter. Consequently, both are found to testify with an expression of giving ear and with an expression of hearing.

**for the Lord has spoken** That you should be witnesses in this matter, when I warned them in Moses’ time. Therefore, come and hear what I reason with them, for they transgressed the warning, I did not sin against them, but I raised them and exalted them, yet they rebelled against me. [Another version reads:] That you should be witnesses in this matter. Now, where did He speak? “Give ear, O heavens and I will speak” (ibid. 32:1). [So this was taught] in Mechilta (Bo 12).

**3 his owner** Heb. קֽנֵהוּ [is] like מְתַקְּנוֹ , the one who affixes him to the plowshare for plowing by day, and since he has accustomed him to this, he knows him. The dull donkey, however, does not recognize his master until he feeds him. Israel was not intelligent like the ox, to know, when I called him and said, “Israel will be your name” (Gen. 35:10), and I informed them of several of My statutes, yet they deserted Me, as is related in Ezekiel (20:39): “Let each one go and worship his idols.” Even after I took them out of Egypt and fed them the manna and called them, “My people, the children of Israel,” they did not consider even as a donkey. Another explanation is:

**An ox knows its owner** An ox recognizes his owner so that his fear is upon him. He did not deviate from what I decreed upon him, by saying, I will not plow today. Neither did a donkey say to his owner, I will not bear burdens today. Now, these [creatures,] who were created to serve you, and are not destined to receive reward if they merit, or to be punished if they sin, did not change their manner, which I decreed upon them. Israel, however, who, if they merit receive reward, and if they sin are punished.

**does not know** i.e., did not want to know; they knew but trod with their heels, and My people did not take heart to consider.

**4 Woe** Every instance of הוֹי in Scripture is an expression of complaining and lamenting, like a person who sighs from his heart and cries, “Alas!” There are, however, several, which are an expression of a cry, the vocative voice, e.g., “Ho, ho, flee from the land of the north” (Zech. 2:10), which the Targum renders, אַכְלוּ , an expression of announcing.

**Woe** There is a reason to cry about a holy nation that turned into a sinful nation, and a people referred to by the expression, “for you are a holy people” (Deut. 7:6), turned into a people with iniquity.

**a people heavy with iniquity** The heaviness of iniquity. The word denotes a person who is heavy, pesant in French, ponderous. The word כֶבֶד is a substantive of heaviness, pesantoma in French, and is in the construct state, and is connected with the word עָוֹן , iniquity.

**evildoing seed** And they were seed whom the Lord blessed (Isa. 61:9). Similarly, they were children of the Holy One, blessed be He, and they became corrupt.

**they provoked** Heb. נִאֲצוּ , they angered.

**they drew backwards** [The root נְזִירָה ,] wherever it appears, is only an expression of separation. Similarly, Scripture states: “And they shall separate (וְיִנָּזְרוּ) from the holy things of the children of Israel” (Lev. 22: 2), “the one separated (נְזִיר) from his brothers” (Gen. 49:26). Here too, they drew away from being near the Omnipresent.

**5 Why are you beaten**... A person who was punished (lit. beaten) and repeats his sin his friend admonishes him and says to him, For this you have been punished, yet you do not take heart to say, ‘For this I have been punished. I will not repeat it again.’ Here too, why are you beaten since you continue disobedience, to turn away from following the Omnipresent? Is not every head afflicted with illness and every heart with malaise? Why then do you not understand?

**6 soundness** An expression of perfection, sound without pain.

**wounds** Heb. פֶּצַע , i.e., a wound of a sword.

**contusions** Heb. חַבּוּרָה , an expression of a bruise. [Some editions read:] Other bruises.

**and lacerated sores** Jonathan renders: מְרַסְסָא , lacerated and crushed.

**and lacerated sores** demarcejjre, in O.F., and in the language of the Talmud, we find, “he bumped (טַרְיֵה) his head” (Chullin 45b). Menahem explained it as an expression of moisture, i.e., moist and wet, always oozing [muyte in O.F.].

**they have not been sprinkled** These lesions were not sprinkled with medicinal powders by physicians. This is an expression of: (Job 18:15) “Sulphur shall be sprinkled (יְזֽרֶה) on his dwelling.” Menahem explained it as an expression of healing, as in (Jeremiah 30:13): “No one pronounced your judgment for healing (לְמָזוֹר) .”

**neither was it softened with oil** Their wound was not softened with oil, as is customary with other wounds. It would be inappropriate to say here, “They were not softened with oil,” for they soften only the place of the sore, not the wound and the contusion but the sprinkling and the bandaging applies to all three, [i.e., the wound, the contusion, and the lacerated sore.] Therefore, the plural number applies to them; the lesions were not sprinkled and not bandaged. Jonathan interprets the entire verse figuratively, referring to the fact that they were soiled and afflicted with iniquity. Accordingly, he rendered, “From the sole of the foot until the head,” from the smallest to the greatest, there is no soundness. There is none good among them, wounds and contusions, rebellious deeds, iniquities, and inadvertent sins.

**they have not been sprinkled...** i.e., they have not been healed by repenting wholeheartedly, nor has it been softened with oil, not even a trace of repentant thought has entered their heart.

**7 in your presence, strangers devour it** Before your eyes, your enemies will devour it. and desolate of you as a heritage turned over to strangers, which is desolate of its owners. Jonathan renders in this manner.

**8 And the daughter of Zion shall be left devoid of its inhabitants**, for they will be exiled from its midst, as a hut in a vineyard, made by a watchman, and when the produce of the vineyard is gathered, he leaves his hut and goes away, after they gather it.

**like a lodge in a cucumber field** As the lodge, which the watchman made at the end of a cucumber field, to watch its cucumber, is left, for after it is gathered, he leaves it and goes away; the one in the vineyard is called a hut since he lives in it day and night; by day, he guards it from the birds and by night from the thieves, but cucumbers are hard, and there is no fear of the birds, and one need not watch them by day. It is, therefore, called a lodge since it is a place of lodging at night. Jonathan renders: Like a bed in a lodge (again repeated in Hebrew), [in] a cucumber field, in a cucumber field after it has been picked (בָּתַר דְאַבְעָיוּהִי) , after it has been picked. [This is the expression of the Mishnah] (Peah 4:5): “There are three gatherings (אַבְעָיוֹת) a day.”

**like a besieged city** Like a city which was besieged, and they make huts around it to hide the troops, and when they give up the siege [lit., when they go away from it], they leave them and go away. All this is Jonathan’s translation.

**9 Had not the Lord of Hosts left us a remnant** by His own volition and with His mercy, not because of our merits.

**we would soon be like Sodom** All of us would be destroyed.

**10 rulers of Sodom** Princes whose deeds are like those of Sodom. **From here, [the Rabbis] deduced that a person should not open his mouth to Satan.**

**11 I am sated with the burnt-offerings of rams** This is similar to: “Lest he have too much of you and hate you,” (Proverbs 25:18).

**fattened cattle** Fattened cattle and sheep.

**I do not want** Since you transgress My Torah, **the sacrifice of the wicked is an abomination** [from Prov. 21:27].

**12 who requested this of you, to trample My courts** to trample [the preposition is absent in the Hebrew] My courts, since your heart is not whole with Me.

**13 You shall bring no more vain meal-offerings** I warn you, you shall not bring Me your vain meal-offering, for the smoke that rises from it is smoke of abomination to Me, and not for My satisfaction.

**New moons and Sabbaths, calling, convocations, I cannot.**.. and [sic, does not appear in Parshandatha] to call convocations, i.e., New Moons and Sabbaths when you gather to call a convocation and an assembly on them, I cannot bear the iniquity in your hearts that is inclined to paganism, and the convocation with it, for these two things are incompatible: to call a convocation to gather before Me, and the iniquity that is in your hearts for paganism, and you do not take it out of your hearts.

**15 And when you spread out your hands, I will hide My eyes** from you because your hands are full of blood. blood Murder.

**16 Wash, cleanse yourselves** Voweled with a ‘patach,’ the imperative form, since it is derived from רְחַץ , but רָחֲצוּ , [in the past tense, is voweled with a ‘kamatz’ because it is derived from רָחַץ ].

**Wash, cleanse yourselves, remove, learn, seek, strengthen, perform justice, plead, go** **Ten exhortations of the expression of repentance are [listed] here, corresponding to the Ten Days of Penitence and to the ten verses of Kingship, Remembrances, and Shofaroth [in the musaf service of Rosh Hashanah].**

**cease to do evil** Desist from your evil deeds.

**to do evil** Heb. הרע , like לְהָרֵעַ , to do evil. [Rashi explains this because the preposition is absent in Hebrew.] Scripture does not have to write מֵהָרֵעַ , desist from doing evil, for so does the Biblical language treat the expression of חֲדָלָה , stopping, [e.g.,] “and he failed to make (לַעֲשׂוֹת) the Pesach” (Num. 9:13); “until he stopped counting (לִסְפּֽר) ” (Gen. 41:49). That is to say, the counting stopped, the making failed, here too, stop the evildoing.

**17 Learn** It is punctuated ‘raphe,’ weak, without a dagesh. This is from the form לָמֽד , learn to do good. One who teaches himself is of the ‘kal’ form. Therefore, its imperative plural is voweled with a ‘chirik’ like אִמְרוּ , שִׁמְעוּ , but one who teaches others is of the form of the ‘heavy conjugation’ (pi’el) with a ‘dagesh,’ and if one comes to command a number of people, the word is voweled לַמְּדוּ . And so, דִּרְשׁוּ , from the form דְרשׁ , but אַשְּׁרוּ in which the ‘shin’ has a ‘dagesh,’ is from the ‘heavy conjugation,’ and from the form אַשֵּׁר ; therefore, the imperative plural is voweled with a ‘patach’ like בַּשְּׂרוּ , סַפְּרוּ , דַּבְּרוּ .

**strengthen the robbed** Heb. חָמוֹץ אַשְּׁרוּ . This is a Mishnaic term, אֲשַׁרְנוּהִי , “we have verified it” (Ketuboth 21a); “if I had strength (אֲיַשֵּׁר) ” (Gittin 30b); “May your strength be strengthened (יִישַׁר) ” (Shabbath 87a). Another explanation is: Lead him in the path of truth to acquire what rightfully belongs to him. An expression of: (Job 23:11) “My foot held its path (בֲּאֲשׁוּרוֹ) ”; (Prov. 23:19) “And go (וְאַשֵׁר) in the way of your heart.”

**perform justice** So-and-so is innocent and so-and-so is guilty.

**plead the case of the widow** Endeavor in their quarrel to plead for her, for she cannot go out to pursue her opponents.

**the robbed** Heb. חָמוֹץ , similar to (Ps. 71:4) “from the hand of the unrighteous and the robber (וּמְחַמֵּץ) .”

**18 Come now, let us debate together**, I and you, and we will know who offended whom, and if you offended Me, I still give you hope to repent.

**If your sins prove to be like crimson** Stained before Me like crimson red, I will make them as white as snow.

**says the Lord** [The verb is in the future form to denote that] He always says this to you, like: (Num. 9:20) “By the word of the Lord they would camp (יַחֲנוּ) ,” also a future form. Another explanation is: Come now, let us debate. What is written above this? “Cease to do evil; learn to do good.” And after you return to Me, come now, and let us debate together, to notify Me, “We have done what is incumbent upon us; You do what is incumbent upon You;” and I say, “If your sins prove to be like crimson, they will become white as snow...”

**as crimson dye** Heb. תּוֹלָע , lit. a worm. Dye with which they dye fabrics red. They are kernels, each one of which has a worm inside it. Hence the name תּוֹלָע .

**20 for the mouth of the Lord spoke** Where did He speak? (Lev. 26:25) “And I will bring upon you a sword.”

**21 a harlot** Astray from her God.

**city which was faithful and full of justice**, and righteousness would lodge therein, but now murderers.

**full of justice** Heb. מְלֵאֲתִי מִשְׁפָּט [equivalent to מְלֵאַתמִשְׁפָּט , the ‘yud’ being superfluous,] as in (Lamentations 1:1) רַבָּתִי עָם , “great in population” [equivalent to רַבַּתעָם ].

**in which righteousness would lodge** The daily dawn sacrifice would atone for the sins [committed] at night, and the daily afternoon [sacrifice] would atone for those of the day. Another explanation is that they would allow capital cases to rest overnight when they could find no merit for him, [i.e., for the defendant;] they would not conclude his verdict until the morrow, perhaps they would find a merit for him, and now they have become murderers. [We find in] Pesikta [d’Rav Kahana p. 121a]: Rabbi Menahem bar Oshia [according to Parshandatha,] Rabbi Phinehas in the name of Rabbi Oshia said: Four hundred eighty-one synagogues were in Jerusalem, corresponding to the numerical value of מְלֵאֲתִי .

**and now murderers** They killed Uriah; they killed Zechariah.

**22 Your silver has become dross** They would make copper coins and plate them with silver, in order to cheat with them.

**your wine is diluted with water** Your drinks are mixed with water, as is stated in Pesikta (122b). [The word] means ‘mixed,’ although there is no similar word in Scripture to prove it, but the Midrash Aggadah explains (Ecc. 2:2): “Of laughter I said, it makes one mad (מְהוֹלָל) ” to mean that it is confused, or mixed up.

**23 rebellious** Deviating from the straight path.

**and runs after payments** This word is similar to the Talmudic תַּשְׁלוּמִין . Jonathan paraphrases: One man says to another, Do me a favor in my case, and I will repay you in your case. This refers to a judge who was a robber, and the robbery victim complains about him before another judge. This one says to him, Declare me innocent today, and I will repay you when they complain about you before me. This is the meaning of running after payments.

**and the quarrel of the widow does not come to them** The widow comes to complain, and the orphan is coming out, when this one meets him and asks him, What did you accomplish in your case? He replies, All day long I toiled at work, but I did not accomplish anything. And this one turns around and says, If this one, who is a man, did not accomplish anything, surely I will not. This is the meaning of, “the orphan they do not judge, and the quarrel of the widow does not come to them” at all.

**24 says the Master** Who possesses everything, and in Whose power it is to uproot you from your land and to settle others in it.

**the Mighty One of Israel** the strength of Israel.

**Oh** Heb. הוי . An expression of preparation and announcement, and similar to this is (Zech. 2:10): “Ho, ho, (הוי הוי) flee from the land of the north.” And let all know that I will console Myself of My adversaries, who angered Me with their deeds.

**25 And I will return My hand upon you** One blow after another, until the transgressors have been completely destroyed.

**as with lye** This is an expression meaning soap [sbon in O.F., savon (in modern French)]. Its deviation is an expression of cleanliness, similar to (Ps. 24:4): “and pure (בַּר) of heart,” since it cleanses the garment of its stains.

**your dross** mentioned above, as: “Your silver has become dross”; a mixture of silver with copper is called dross. Here too, a mixture of the wicked with the righteous. I will destroy the transgressors, who are all dross.

**all your tin** The tin mixed with silver, that is to say, the wicked among you. בְדִיל is called estejjn [etain] in O.F. [tin].

**26 as at first** I will appoint for you pious judges.

**City of Righteousness** As in the beginning, righteousness will lodge therein.

**27 shall be redeemed through justice** Since there will be in it people who practice justice.

**shall be redeemed** from her iniquities.

**and her penitent** those penitent among them.

**through righteousness** through those who make themselves righteous through justice and through righteousness that are in her midst [or,] among them.)

**28 And destruction shall come upon rebels.**.. For with all these expressions he reproved them above: and they rebelled against Me (verse 2), sinful nation; they forsook the Lord (verse 4).

**rebels** Rebels and sectarians and those who worship idols.

**and sinners** Apostates guilty of other sins.

**29 of the elms** Heb. מֵאֵלִים , an expression derived from אֵלָה , a species of tree called olme in O.F. [orme in modern French, an elm].

**that you desired to worship idols under them**, similar to what is stated (Hosea 4:13): “Under the oak and the aspen, and the elm, for its shade is good.”

**because of the gardens** There they would worship idols, as it is stated (infra 66:17): “Those who prepare themselves and purify themselves for the gardens.”

**30 whose leaves wilt** Its leaf ([Other editions read:] whose leaf) wilts, becomes wilted [flatisant in O.F.]. When heat or cold comes upon it, it wilts and its moisture is lost and destroyed. [The word] נבל is not an expression of decay like בלה , for no ‘nun’ is found in that expression, but נבל [is an expression of something that becomes fatigued and its strength is curtailed, from the root of] נָבֽל תִּבּֽל (Exod. 18: 18), which Onkelos renders: You will surely be exhausted.

**that has no water to water its seeds**; to the thing with which they sin, he compares their punishment.

**31 the[ir] strength** with which they take from the poor by force and rob them and strengthen themselves with the money. That money will become as tow, which is shaken out of the flax, which is light and easily ignited.

**and its perpetrator** The one who amasses this power will become as a spark of fire, and they will burn, one with the other.

**as a spark** Heb. וּפֽעֲלוֹ לְנִיצוֹץ , estencele in O.F. [etincelle in modern French], a spark. Jonathan renders וְעוֹבַד יְדֵיהוֹן , and the work of their hands. This does not follow the Hebrew, however, for, were it so, it would have to be voweled וּפָעֳלוּ with a ‘kamatz-chatuf,’ a hurried ‘kamatz,’ and it would be explained as an expression of work. Now, that it is voweled with a ‘cholam,’ it is an expression of a worker, or perpetrator.

**with no one to extinguish** Jonathan renders: And no one will pity them.

**Pirqe Abot – MeAm Lo’ez**

**Pereq Gimel**

**Mishnah 4:1**

**By: Rabbi Yitschaq (ben Mosheh) Magriso**

**Ben Zoma said: Who is wise? He who learns from every man. It is thus written, “From all my teachers I have gained wisdom”** (Psalms 119:99). **Who is strong? He who controls his urge. It is thus written, “He who is slow to anger is better than a strong man, and he who rules his spirit [is better] than he who captures a city”** (Proverbs 16:32). **Who is wealthy? He who rejoices in his portion. It is thus written, “When you eat of the effort of your hands, you will be well with you” in the World to Come. Who is honored? He who honors his fellow man. It is thus written, "I will honor those who honor Me, and those who despise Me will be cursed”** (I Samuel 2:30).

The name of the master mentioned here was actually Shimeon. He took the name of his father and did not use his own name because he passed away when he was very young, and never received ordination (*semikhah*), so he could not be addressed as "Master" (*ribbi*) Therefore, he used his father's name and not his own.

He begins by saying, **"Who is the wise man (chakham) who can be praised for his learning? The one who learns from everyone."** The person who is worthy of praise is the one who studies for the sake of Heaven (le-shem shamayim). He does not consider it beneath his dignity to learn from someone less learned than he. Rather, he is ready to learn from anyone and everyone, without considering his status or level of scholarship. This is the scholar who is worthy of praise.

It is thus written, ***"From all my teachers I have gained wisdom, for Your testimonies have been a meditation for me"*** (Psalms 119:99). In speaking of his advantages, King David said, "I am ready to learn words of Torah from anyone I meet. I do not say, I am the king, how can I lower myself to learn from a person of lesser status and scholarship? As long as my study is for the sake of heaven, I am not concerned with my honor."

The master says further, **"Who is the strong man? He who can truly say that he can conquer his desires."** If, when a person is in the full strength of his youth, and the Evil Urge prods him to sin, he is strong enough to subdue his passions and not be overcome by them, he has reason to be proud of his strength. This is true even if he is physically very weak and feeble.

It is thus written, ***"He who is slow to anger is better than a strong man, and he who rules his spirit [is better] than the one who captures a city"*** (Proverbs 16:32). It is good for a person to be slow to anger (erekh apayim), to be patient and not prone to lose his temper when his patience is tried. Such a person is truly strong and is powerful enough in spirit to overcome his Evil Urge and not lose his temper. Such a person is not dominated by his nature (teva); he dominates his nature and remains in control of his personality traits.

Also good is one who **"rules his spirit"** (moshel be-rucho). Such a person dominates his Evil Urge and is able to overlook anything that anyone does against him, without thinking of revenge. He is like a king who has captured a city, who has the power to kill all those who opposed him; but nevertheless, he spares their lives. This is truly something worthy of praise.

The master further said, **"Who is the wealthy man who can boast of his riches? He who has a good heart, and rejoices with the lot that God has given him, wanting nothing more than he has.”** Such person lives happily all his life, and he is able to serve God properly.

When a person is not satisfied with what he has, he constantly becomes weaker, and his soul is torn asunder when he sees others having more than he. This is enough to drive a person out of this world. Such a person never says his prayers properly, since all his attention is focused on acquiring wealth.

Still, such a person is never satisfied. The sages teach, **"There is no man in this world who dies with even half his desires fulfilled.** **If one succeeds in amassing one hundred gold coins, he wants two hundred."** Since a person always wants twice as much as he has, it is impossible for him to achieve his goal. He may have much money, but there is no one who is poorer than he.

It is thus written, ***"When you eat of the effort of your hands, you will be happy and it will be well with you"*** (Psalms 128:2). When a person labors and toils for his needs, he is blessed. He seeks enough to eat, and no more, for he is satisfied with what he has in life.

Such a person is blessed in this world; he does not need help from anyone. He is also blessed in the World to Come. He is happy with what he has and does not seek more, so he can serve God as he should.

These three concepts are also mentioned in the words of the prophet,***"This is what God says: Let the wise man not glory in his wisdom, let the strong man not glory in his strength, and let the rich man not glory in his wealth. But if one would glory, let him glory in this: that he has intelligence and that he knows Me ...*** (Jeremiah 9:22,23).

The wise man is not to be praised for his wisdom, the strong man is not to be praised for having great strength, and the rich man is not to be praised for having excessive money. Rather, God says, the praise that is due to any of these three is that he ***"is intelligent and knows Me."***

The wise man is to be praised if his intention is to "know God," studying for the sake of heaven. The strong man is to be praised if he is strong enough to battle with his passions, and serve God. The wealthy man is to be praised if he is satisfied with his lot and can focus his attention on serving God.

Moreover, the above master said, **"Who is the most honored one? The one who has the good trait of honoring others."** People think that a person is considered "honored" when he is honored by the public. But this is not true. The honor that people give a person is like something that is borrowed, not an integral part of his being. It is something extraneous. But when a person honors others, he may rightfully be called an honored person. This is because he has the intrinsic good trait that he honors others.

Beyond that, when a person honors other virtuous individuals, his reward is that he himself is honored by God. There is none so truly honored as one who is honored by God Himself, since God is the true King of Glory (Melekh HaKavod).

God thus said, ***"I will honor those who honor Me, and those who despise Me shall be cursed****”* (1 Samuel 2:30).

The change in sense in this verse requires explanation. First, the verse says, ***"I will honor those who honor Me"***. He is saying, **"When a person honors Me, I Myself will honor him personally."** We would expect the verse to continue, ***“those who despise Me, I will curse.”*** We would then understand that when a person shows disrespect for God, then God Himself will take away all his status. But instead, the verse switches over to the passive voice, and says, ***"those who despise Me, will be cursed".*** This makes it appear that they will **"be held in contempt"** by the hands of others.

But God is telling us that when a person shows disrespect for the words of the Torah and ridicules its commandments, then God Himself does not curse him. He does not even recieve the curse through the angels. God said **"those who despise Me will be held in contempt"—automatically**. Such an individual will automatically be cursed and dishonored through other means. God does not curse any creature, even a wicked person (*rasha*).

The only timethat God curses a wicked person is when the wicked person curses a saint. In such a case, God Himself personally curses him. God thus told Abraham, ***"The one who curses you, I will curse"*** (Genesis 12:3). God told Abraham, **"If any person dares to curse you, I Myself will personally curse him, since I hold you in such high regard."**

In the case of honor, on the other hand, God said, ***"I will honor those who honor Me."*** **Those who honor God are honored by Him personally.** How much more true is this of the person who honors the saints (*tzadikim*) and other good Jews, the individuals who are honored by God Himself. **As we see, God is more concerned with the honor of His saints than with His own honor.**

**Verbal Tallies**

**By: HH Rosh Paqid Adon Hillel ben David**

**& HH Giberet Dr. Elisheba bat Sarah**

**Bamidbar (Numbers) 8:1 – 9:23**

**Zecharia 4:1-9 + 6:12-13**

**Tehillim (Psalms) 97**

**Mk 10:35:41, Lk 12:49-53, Rm 2:12-16**

**The verbal tallies between the Torah and the Psalm are:**

LORD - יהוה, Strong’s number 03068.

Lightest / Exalted - עלה, Strong’s number 05927.

Light / Enlightened - אור, Strong’s number 0215.

Against / Before - פנים, Strong’s number 06440.

**The verbal tallies between the Torah and the Ashlamata are:**

LORD - יהוה, Strong’s number 03068.

Spake / Talked / Speak - דבר, Strong’s number 01696.

Saying / Said / Say - אמר, Strong’s number 0559.

Lamps - ניר, Strong’s number 05216.

Seven - שבע, Strong’s number 07651.

Against / Before - פנים, Strong’s number 06440.

**Bamidbar (Numbers) 8:1** And the **LORD <03068>** **spake <01696> (8762)** unto Moses, **saying <0559> (8800)**, 2 **Speak <01696> (8761)** unto Aaron, and **say <0559> (8804)** unto him, When thou **lightest <05927> (8687)** the **lamps <05216>**, the **seven <07651>** **lamps <05216>** shall give **light <0215> (8686)** over **against <06440>** the **candlestick <04501>**.

**Tehillim (Psalms) 97:1** The **LORD <03068>** reigneth; let the earth rejoice; let the multitude of isles be glad thereof.

**Tehillim (Psalms) 97:3** A fire goeth **before <06440>** him, and burneth up his enemies round about.

**Tehillim (Psalms) 97:4** His lightnings **enlightened <0215> (8689)** the world: the earth saw, and trembled.

**Tehillim (Psalms) 97:9** For thou, **LORD <03068>**, art high above all the earth: thou art **exalted <05927> (8738)** far above all gods.

**Zecharia 4:1** And the angel that **talked <01696> (8802)** with me came again, and waked me, as a man that is wakened out of his sleep,

**Zecharia 4:2** And **said <0559> (8799)** unto me, What seest thou? And I **said <0559> (8799)**, I have looked, and behold a **candlestick <04501>** all of gold, with a bowl upon the top of it, and his **seven <07651>** **lamps <05216>** thereon, and **seven <07651>** pipes to the **seven <07651>** **lamps <05216>**, which are upon the top thereof:

**Zecharia 4:6** Then he answered and **spake <0559> (8799)** unto me, **saying <0559> (8800)**, This is the word of the **LORD <03068>** unto Zerubbabel, **saying <0559> (8800)**, Not by might, nor by power, but by my spirit, **saith <0559> (8804**) the **LORD <03068>** of hosts.

**Zecharia 4:7** Who art thou, O great mountain? **before <06440>** Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **Num 8:1 – 9:23** | **Psalms**  **Psa 97:1-12** | **Ashlamatah**  **Zech 4:1-9 + 6:12-13** |
| --- | --- | --- | --- | --- |
| **rAa** | give | Num. 8:2 | Ps. 97:4 |  |
| **dx'a,** | one, other | Num. 8:12 Num. 9:14 |  | Zech. 4:3 |
| **vyai** | man, men | Num. 9:6 Num. 9:7 Num. 9:10 Num. 9:13 |  | Zech. 4:1 Zech. 6:12 |
| **rm;a'** | say, speak | Num. 8:1 Num. 8:2 Num. 8:5 Num. 8:23 Num. 9:1 Num. 9:7 Num. 9:8 Num. 9:9 Num. 9:10 |  | Zech. 4:2 Zech. 4:4 Zech. 4:5 Zech. 4:6 Zech. 4:8 Zech. 6:12 |
| **#r,a,** | land, earth | Num. 8:17 Num. 9:1 Num. 9:14 | Ps. 97:1 Ps. 97:4 Ps. 97:5 Ps. 97:9 |  |
| **vae** | fire | Num. 9:15 Num. 9:16 | Ps. 97:3 |  |
| **rv,a]** | which, who | Num. 8:4 Num. 8:24 Num. 9:6 Num. 9:13 Num. 9:17 |  | Zech. 4:1 Zech. 4:2 |
| **rb;D'** | spoke | Num. 8:1 Num. 8:2 Num. 8:5 Num. 8:23 Num. 9:1 Num. 9:4 Num. 9:9 Num. 9:10 |  | Zech. 4:1 Zech. 4:4 Zech. 4:5 |
| **hy"h'** | qualify, remained | Num. 8:11 Num. 9:10 Num. 9:14 Num. 9:20 Num. 9:21 |  | Zech. 4:8 |
| **rh;** | mountains |  | Ps. 97:5 | Zech. 4:7 |
| **hz<** | this | Num. 8:4 Num. 8:24 Num. 9:3 |  | Zech. 4:6 Zech. 4:9 |
| **bh'z"** | gold | Num. 8:4 |  | Zech. 4:2 |
| **dy"** | hands | Num. 8:10 Num. 8:12 Num. 9:23 | Ps. 97:10 | Zech. 4:9 |
| **hwhy** | LORD | Num. 8:1 Num. 8:3 Num. 8:4 Num. 8:5 Num. 8:10 Num. 8:11 Num. 8:12 Num. 8:13 Num. 8:20 Num. 8:21 Num. 8:22 Num. 8:23 Num. 9:1 Num. 9:5 Num. 9:7 Num. 9:8 Num. 9:9 Num. 9:10 Num. 9:13 Num. 9:14 Num. 9:18 Num. 9:19 Num. 9:20 Num. 9:2 | Ps. 97:1 Ps. 97:5 Ps. 97:8 Ps. 97:9 Ps. 97:10 Ps. 97:12 | Zech. 4:6 Zech. 4:8 Zech. 4:9 Zech. 6:12 Zech. 6:13 |
| **ac'y"** | come | Num. 9:1 |  | Zech. 4:7 |
| **hKo,** | so, thus | Num. 8:7 |  | Zech. 6:12 |
| **lKo** | whole, all, entire, every | Num. 8:7 Num. 8:9 Num. 8:16 Num. 8:17 Num. 8:18 Num. 8:20 Num. 9:3 Num. 9:5 Num. 9:12 Num. 9:18 | Ps. 97:5 Ps. 97:6 Ps. 97:7 Ps. 97:9 | Zech. 4:2 |
| **aol** | no,none | Num. 8:19 Num. 8:26 Num. 9:12 |  | Zech. 4:5 Zech. 4:6 |
| **hm'** | what, why | Num. 9:7 Num. 9:8 |  | Zech. 4:2 Zech. 4:4 Zech. 4:5 |
| **hr'Anm.** | lampstand | Num. 8:2 Num. 8:3 Num. 8:4 |  | Zech. 4:2 |
| **jP'v.mi** | ordinances | Num. 9:3 Num. 9:14 | Ps. 97:2 Ps. 97:8 |  |
| **rynE** | lamps | Num. 8:2 Num. 8:3 |  | Zech. 4:2 |
| **vp,n<** | person, soul | Num. 9:6 Num. 9:7 Num. 9:10 Num. 9:13 | Ps. 97:10 |  |
| **db;['** | perform, act, do | Num. 8:11 Num. 8:15 Num. 8:19 Num. 8:22 Num. 8:25 Num. 8:26 | Ps. 97:7 |  |
| **l[;** | body, over | Num. 8:7 Num. 8:19 Num. 8:22 Num. 9:15 Num. 9:17 Num. 9:18 Num. 9:19 Num. 9:20 Num. 9:22 Num. 9:23 | Ps. 97:9 |  |
| **hl'['** | mount , go up | Num. 8:2 Num. 8:3 Num. 9:17 Num. 9:21 Num. 9:22 | Ps. 97:9 |  |
| **!n"['** | cloud | Num. 9:15 Num. 9:16 Num. 9:17 Num. 9:18 Num. 9:19 Num. 9:20 Num. 9:21 Num. 9:22 | Ps. 97:2 |  |
| **~ynIP'** | front, face, before | Num. 8:2 Num. 8:3 Num. 8:9 Num. 8:10 Num. 8:11 Num. 8:13 Num. 8:21 Num. 8:22 Num. 9:6 | Ps. 97:3 Ps. 97:5 | Zech. 4:7 |
| **ab'c'** | service | Num. 8:24 Num. 8:25 |  | Zech. 4:6 Zech. 4:9 Zech. 6:12 |
| **vd,qo** | sanctuary, holy | Num. 8:19 | Ps. 97:12 |  |
| **ha'r'** | showed, seen | Num. 8:4 | Ps. 97:4 Ps. 97:6 | Zech. 4:2 |
| **vaor** | head | Num. 8:12 |  | Zech. 4:2 |
| **[b;v,** | seven | Num. 8:2 |  | Zech. 4:2 |
| **bWv** | retire, returned | Num. 8:25 |  | Zech. 4:1 |
| **dm;['** | listen, heard | Num. 9:8 | Ps. 97:8 |  |
| **rm;v'** | keep | Num. 8:26 Num. 9:19 Num. 9:2 | Ps. 97:10 |  |
| **xq;l'** | instead | Num. 8:16 Num. 8:18 |  | Zech. 6:12 |
| **br;** | many,much, great | Num. 9:19 | Ps. 97:1 |  |

**Greek:**

| **Greek** | **English** | **Torah Seder**  **\*Num 8:1 – 9:23** | **Psalms**  **Psa 97:1-12** | **Ashlamatah**  **Zech 4:1-9 + 6:12-13** | **Peshat**  **Mk/Jude/Pet**  **Mk 10:35:41** | **Remes 1**  **Luke**  **Lk 12:49-53** | **Remes 2**  **Acts/Romans**  **Rm 2:12-16** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| avkou,w | hear | Num. 8:12 |  | Zech. 4:2 | Mk. 10:41 |  |  |
| a;nqrwpoj | man, men | Num. 9:6 Num. 9:7 Num. 9:10 Num. 9:13 |  | Zech. 4:1 Zech. 6:12 |  |  | Rom. 2:16 |
| bapti,zw | baptized |  |  |  | Mk. 10:38 Mk. 10:39 | Lk. 12:50 |  |
| ba,ptisma | baptism |  |  |  | Mk. 10:38 Mk. 10:39 Lk. 12:50 | Lk. 12:50 |  |
| gh/ | earth, land | Num. 8:17 Num. 9:1 Num. 9:14 | Ps. 97:1 Ps. 97:4 Ps. 97:5 Ps. 97:9 |  |  | Lk. 12:49 Lk. 12:51 |  |
| dexio,j | right |  |  | Zec 4:3 Zec 6:13 | Mk. 10:37 Mk. 10:40 |  |  |
| di,dwmi | grant, give |  |  |  | Mk. 10:37 Mk. 10:40 | Lk. 12:51 |  |
| di,kaioj | just |  | Psa 97:11 Psa 97:12 |  |  |  | Rom. 2:13 |
| do,xa | glory |  | Psa 97:6 |  | Mk. 10:37 |  |  |
| δύναμαι | able, two | Num 9:6 |  |  | Mk. 10:35 | Lk. 12:52 |  |
| εἷς | one | Num. 8:12 Num. 9:14 |  | Zech. 4:3 | Mk. 10:37 | Lk. 12:52 |  |
| ἔργον | works | Num 8:11  Num 8:15 Num 8:19  Num 8:24  Num 8:26 |  |  |  |  | Rom. 2:15 |
| ἡμέρα | days | Num 8:17  Num 9:3  Num 9:5  Num 9:6  Num 9:11  Num 9:15  Num 9:16  Num 9:18  Num 9:19  Num 9:20  Num 9:21  Num 9:22 |  |  |  |  | Rom. 2:16 |
| qe,lw | want |  |  |  | Mk. 10:35 Mk. 10:36 | Lk. 12:49 |  |
| qeo,j | GOD |  | Psa 97:9 |  |  |  | Rom. 2:13 Rom. 2:16 |
| θυγάτηρ | daughter |  | Psa 97:8 |  |  | Lk. 12:53 |  |
| VIhsou/j | Jesus |  |  |  | Mk. 10:38 Mk. 10:39 |  | Rom. 2:16 |
| καθίζω | sit |  |  | Zec 6:13 | Mk. 10:37 Mk. 10:40 |  |  |
| kardi,a | heart |  | Psa 97:11 |  |  |  | Rom. 2:15 |
| le,gw | said, say | Num. 8:1 Num. 8:2 Num. 8:5 Num. 8:23 Num. 9:1 Num. 9:7 Num. 9:8 Num. 9:9 Num. 9:10 |  | Zech. 4:2 Zech. 4:4 Zech. 4:5 Zech. 4:6 Zech. 4:8 Zech. 6:12 | Mk. 10:35 Mk. 10:36 Mk. 10:37 Mk. 10:38 Mk. 10:39 | Lk. 12:51 |  |
| νόμος | law | Num 9:3  Num 9:12  Num 9:14 |  |  |  |  | Rom 2:12 Rom 2:13  Rom 2:14  Rom 2:15 |
| oi=koj | household | Num 9:15 |  | Zec 4:9 Zec 6:12 |  | Lk. 12:52 |  |
| παραγίνομαι | came, come | Num 9:6 |  |  |  | Lk. 12:51 |  |
| πέντε | five | Num 8:24 |  |  |  | Lk. 12:52 |  |
| πῦρ | fire | Num. 9:15 Num. 9:16 | Ps. 97:3 |  |  | Lk. 12:49 |  |
| ui`o,j | son | Num 8:6  Num 8:9  Num 8:10  Num 8:11  Num 8:13  Num 8:14  Num 8:16  Num 8:17  Num 8:18  Num 8:19  Num 8:20  Num 8:22  Num 9:2  Num 9:4  Num 9:5  Num 9:7  Num 9:10  Num 9:17  Num 9:18  Num 9:19  Num 9:22 |  |  | Mk. 10:35 | Lk. 12:53 |  |

**Nazarean Talmud**

**Sidra of B’midbar (Numbers) 8:1 – 9:23**

**“Chazon Yeshayahu” “Vision of Isaiah”**

**By: H. Em Rabbi Dr. Adon Eliyahu ben Abraham &**

**H. Em. Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **School of Hakham Shaul**  **Tosefta**  **Luqas (Lk)**  **Mishnah א:א** | **School of Hakham Tsefet’s Peshat**  **Mordechai (Mk)**  **Mishnah א:א** |
| **“I have come to bring fire on the earth, and how I wish that it had been kindled already! But I have an immersion to be immersed with, and I am distressed until it is accomplished! Do you think that I have come to grant peace on the earth? No, I tell you, but rather division! For from now on there will be five in one household, divided three against two and two against three. *They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against mother-in-law.”* (Micah 7:6)** | ¶ **And Yaakov and Yochanan, the sons of Zavdeyel, approached Him** (Yeshua), **and said, Rabbi** (Hakham), **we have a request that whatever we may request, you would grant us. And he** (Yeshua) **asked them, what do you desire for me to do for you? And they said to him, allow us** (permit us the honor) **that we may sit one on the right** hand **of you and one on the left** hand **of you in your seat of honor. But Yeshua said to them, you do not know what you are asking for. Do you have the ability to drink from the cup, which I now drink from, and to be immersed with the immersion that I am now immersed with? And they said to him, we are able. However, Yeshua said to them, certainly you will drink from my cup, and you will be immersed with the immersion with which I am immersed. But to sit on my right hand or on my left hand is not mine to give, but for whom it has been appointed.**  **¶And the other ten hearing, began to be indignant about at Yaakov and Yochanan.** |

|  |
| --- |
| **School of Hakham Shaul’s Remes**  **Romans**  Mishnah א:א |
| ¶ **All those who sinned[[27]](#footnote-27) without[[28]](#footnote-28)** (against) **the Torah will also perish because of their lawlessness**,**[[29]](#footnote-29) and all those who sinned under the Torah will be judged by the Torah.[[30]](#footnote-30) For those who hear[[31]](#footnote-31) the Torah are not found innocent** (righteous/generous) **before God**, **but those who actively walk** (who have the power of self-control) **the Torah will be declared innocent[[32]](#footnote-32)** (righteous/generous). **So, when Gentiles, who do not have the** (written) **Torah**, **instinctively do what the Oral Torah demands**, **they are a principle to themselves even though they do not have the** written **Torah**. **They show that the work of the Oral Torah** (the cosmic Torah)**is written on their hearts. Their consciences[[33]](#footnote-33) testify of this truth, and their discerning thoughts either accusing or excusing them on the day when God judges what people have kept hidden, according to my Mesorah through Yeshua HaMashiach.** |

**Nazarean Codicil to be read in conjunction with the following Torah Seder**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| \*Num 8:1 – 9:23 | Ps 97 | Zech 4:1-9 + 6:12-13 | Mordecai 10:35:41 | 1 Luqas 12:49-53 | Romans 2:12-16 |

**Commentary to Hakham Tsefet’s School of Peshat**

**My Cup and Immersion**

**Mar 10:38 But Yeshua said to them, you do not know what you** are **asking** (for). **Do you have the ability to drink** from **the cup, which I** now **drink**, a**nd to be immersed with the immersion** that **I am** now **immersed with? Do you have the ability to drink** from **the cup, which I drink,**

Yeshua makes a direct link to the ideas of the Torah Seder, light, education and consecration. Can you drink of the cup (of suffering)? Many people have desired to become a Torah Scholar when they hear a Hakham teaching the Torah. However, they do not comprehend the countless hours required for study, learning (education) and devotion to thresh for kernels, which will be the bread upon which they feast. The Menorah was to only be fueled by purest oil. This teaches us how dedicated we must be to truth and Torah study. However, Yeshua is not simply alluding to this sort of pain. The pain and suffering that Yeshua alludes to is the rebirth of the priesthood of the firstborn. This week’s Torah Seder is permeated with connections to the understanding of why the Kohanim were selected and what would happen in the future.

**B’Midbar 8:21. The Levites cleansed themselves and washed their clothes. Then Aaron lifted them as a waving before the Lord, and Aaron atoned for them to cleanse them. Do you have the ability to … be immersed with the immersion** that **I am** now **immersed with?**

Rashi translates B’Midbar 8:21 in a very interesting way. “*Then Aaron lifted them*” alluding to the Kohanim rather than the offerings offered. This satisfies the idea of a Korban, which “brings near” the offerer. Therefore, the *olah* (burnt offering) elevates the offerer of those for whom the offering is offered.

The “mikvah” is also an elevation. Specifically it is an elevation of status. Therefore, just as the oil, being consumed in the Menorah brings light through the elevation of the flame the *olah* elevates the Kohanim and the Mikvah elevates the immersed.

So why is this pericope of Mordechai weighed against this particular Torah Seder?

On the other hand, why did Hakham Tsefet, through his scribe Mordechai pen the words that we have in this pericope?

|  |  |
| --- | --- |
| **B’Midbar 8:11**. Then Aaron shall lift up the Levites as a waving before the Lord on behalf of the children of Israel, that they may serve in the Lord's service. | **B’Midbar 8:11**. And Aharon will present the Levites, (as) an elevation before the LORD from the sons of Israel, and they will be for the work of the service of the LORD. |

Verses 11, 13 and 15 are most unusual. They all contain the Hebrew word **תְּנוּפָה**, meaning wave or shake indicating the waving towards the altar indicating a threefold dedication of the Kohanim. Rav Samson Raphael Hirsch defines **תְּנוּפָה** as dedication, designation and direction.[[34]](#footnote-34)

This begs the question of why the Kohanim had to be dedicated three times.

The threefold dedication bespeaks method. The method of complete dedication requires a dedication by the whole community and by G-d. Yisrael dedicated the Kohanim to G-d. G-d dedicated the Kohanim to His service and Aaron dedicated the Kohanim to G-d and the service of the Mishkan.

|  |  |
| --- | --- |
| **B’Midbar 8:7**. This is what you shall do to them so as to cleanse them: sprinkle them with cleansing water and pass a razor over all their flesh; then they shall wash their garments and cleanse themselves. | **B’Midbar 8:7**. And this will you do to purify them. Sprinkle upon them the water for uncleanness through sin (chattata), and let the razor pass over all their flesh, and let them wash their raiment, and wash themselves in forty seahs of water. |

Note Rashi’s commentary to B’Midbar 8:7

**and pass a razor over all their flesh I found in the writings of R. Moses Hadarshan (the preacher): Since they [the Levites] were submitted in atonement for the firstborn who had practiced idolatry [when they worshipped the golden calf], which is called sacrifices to the dead—and one afflicted with tzara’ath is considered dead—they required shaving like those afflicted with tzara’ath.**

Note the connection between the Mikvah and the dedication of the Kohanim. The dedication ceremony demands their death in a matter of speaking. Mikvah is a picture of death as well as elevation. The elevation comes from death to a previous status of way of life. The Kohanim were accustomed to a way of life that died when they were dedicated to HaShem’s service.

Therefore, we could reword Yeshua’s statement to read as follows.

**Mar 10:38 Do you have the ability to suffer in the manner in which I suffer, and to die to the life you now possess as I do?**

Hakham Tsefet is most astute. He notes that triple play on the word **תְּנוּפָה** in our Torah Seder and makes his own double play of triple word use.

**Mar 10:38 But Yeshua said to them, you do not know what you** are **asking** (for). **Do you have the ability to drink** from **the cup, which I** now **drink** [from], **and to be immersed with the immersion** that **I am** now **immersed** with?

**Mar 10:39 And they said to him, we are able. However, Yeshua said to them, certainly you will drink** from **my cup, and you will be immersed with the immersion with which I am immersed?**

Why does Hakham Tsefet use the word “immerse” or “immersion” three times in two verses? As noted above the Hebrew word **תְּנוּפָה** means dedication. We have also noted that the idea of immersion is that of elevation. Consequently, Hakham Tsefet uses the word immersion and the elevation of status in the same way that the Torah Seder uses the idea of **תְּנוּפָה**. The threefold immersion means complete and whole immersion in the study of Torah and pursuit of the position of Hakham.

**B’Midbar 8:11 Then Aaron shall lift up** elevate **the Levites as a waving before the Lord on behalf of the children of Israel, 15. Following this, the Levites shall come to serve in the Tent of Meeting. You shall cleanse them and lift them as a waving.**

**Commentary to Hakham Shaul’s School of Remes**

**Nomos**

Hakham Shaul makes his first use of the Greek word “nomos” in Romans 2:12. Therefore, we need to discuss the implications of Hakham Shaul’s use of the word and its meaning. Without elaborating at length the true meaning of “nomos” from a lexical perspective, “nomos” is defined as the equivalent to the Hebrew word “Torah.” The translators of the Septuagint (LXX) when translating the Torah (specifically the five books of Torah) translated the Hebrew word Torah as “nomos” 200 out of the 220 times that it is found in the Pentateuch.[[35]](#footnote-35) Hakham Shaul uses “nomos” in a number of ways in his Igeret to the Romans. However, what we must understand and bear in the forefront of our minds is that Hakham Shaul used the Greek word like the translators of the LXX. Therefore, Hakham Shaul’s “nomos” is Torah essentially.

Bruce points out that Hakham Shaul uses “nomos” in four ways.

1. The Law of G-d
2. Torah specifically the Pentateuch
3. The “Tanakh”
4. Principle[[36]](#footnote-36)

Missing from Bruce’s explanations are other meanings of the Hebrew word “Torah.” For example, Torah also means…

* Instruction
* Directive
* Mitzvah
* Choq (supra-rational laws)
* Mishpat (judgments, specifically from a Bet Din)
* Halakhah
* Divine teachings, revelation of the Divine will
* Prophetic moral exhortations
* Rule
* Sin defined
* Guide

We cannot read this list as being exhaustive. The concept of “Torah” is by far more far reaching that any simple definition.

The complexity of Hakham Shaul’s use of “nomos” relates to the allegorical meanings associated with the Torah. In his Igeret (letter) to the Romans Hakham Shaul is dealing with practical situations[[37]](#footnote-37) and therefore the Nazarean Codicil and the present Igeret is the record of Nazarean halakhah. However, Hakham Shaul is showing us that the Nomos/Torah is so cosmic that G-d judges the Gentiles, who are without excuse according to the cosmic truth of the Torah.

Therefore, we must deduce that the Oral Torah/Nomos is the fabric of the cosmos. Consequently, we inhabit a nomos - a normative universe. We constantly create and maintain a world of right and wrong, of lawful and unlawful, of valid and void.[[38]](#footnote-38) We must further understand that the cosmos of dialogical narrative and rhetoric. Thus, we will see the cosmos as a “nomos narrative.” Some have referred to this as a sacred canopy.[[39]](#footnote-39)

The “normative” universe is held together by the power (force authority) of its interpretative agents known as Sages/Hakhamim (men of wisdom) in relation to the nomos/Torah of the cosmos. Through the interpretive hermeneutics of the Sages, we enter the *domain* world of Torah observance. The Torah in and of itself is a nomos narrative. While it contains 613 mitzvoth, it reveals them only through narrative rhetoric. Consequently, the pattern of Law (nomos) and “Law giving” is given primarily in rhetoric and narrative.

This brings us to the age-old question of why the Torah begins with B’resheet (Gen.) 1:1 instead of Shemot (Ex.) 12:2. The general deduction is that G-d wanted to show Himself as the creator and therefore just in giving Eretz Yisrael to the Jewish people rather than the nations.[[40]](#footnote-40) Allegorically, G-d wants to reveal to us that the cosmos is a Divine nomos narrative, the Divine story of His eternal benevolence. Furthermore, we can derive from the written Torah a pattern of nomos rhetoric. The nomos narrative is a halakhic “story” being told through the medium of time. We must also note that G-d gave us the “613 mitzvoth” through the medium of a specific nomos narrative (“I G-d brought you out of Egypt”). The narrative established grounds for G-d’s mitzvoth and halakhah. Therefore, the covenantal nomos is given in legal rhetoric because this is the true essence of the cosmos. It is for this reason that scientists refer to principles of the cosmos as the “laws of nature” i.e. *nomos* *phuseos*, *lex naturalis*. What is important for us to derive from this is that G-d’s law (nomos/Torah) is always couched in narrative form it cannot be wrenched from this rhetorical medium. Likewise, when read nearly all legal documents they are join to a narrative rhetoric. All courts of law depend on narrative and rhetoric as a means of legal decision-making.[[41]](#footnote-41) Therefore, we cannot separate law/nomos/Torah from narrative form.

On another level, the Torah naturally equates itself to a cosmic nomos narrative. In other words, the Torah depicts the cosmos as a nomos narrative showing G-d’s cosmic authority. B’resheet (Genesis) shows the origins of the Cosmos through G-d’s verbal command – nomos. These verbal commands form a nomos narrative and history of the chief events of creation. As we further read in B’resheet, we see the narrative of nomos unfold in a very logical way. The Order of the Torah narrative is for the sake of understanding among other things, the communal interaction of humankind. Therefore, halakhah, mitzvoth as a nomos narrative teach humankind how to interact socially.

**Nazarean Codicil**

This pattern helps us to have a better understanding of the narrative structure of the Nazarean Codicil as a “nomos narrative.” By presenting the nomos in a narrative, we can now approach the Nazarean Codicil as nomos rhetoric. Furthermore, we can now see how Hakham Shaul can present a nomos narrative in Igeret (letter) from to the Gentile in Rome. The Romans, Jewish and Gentile would easily note that the Igeret was a legal document with numerous legal norms. The idea of a cosmos as “nomos narrative” would have been apparent to a Greco-Roman audience.[[42]](#footnote-42)

The Nazarean Codicil naturally falls into Six Orders.

1. Peshat – School of Hakham Tsefet
2. Tosefta – Additions by Hakham Shaul
3. Remes – Hakham Shauls school of Allegory
4. Darash – Midrashic Teachings of Hakham Matityahu
5. So’od – Hakham Yochanan’s school of So’od
6. Festival and Fast – Ritual Hermeneutics

While these patterns need further research, and possible redefinition we can see that they fall in to specific narrative categories. In this manner, we see that the patterns are very similar to the way that the Oral Torah is divided. However, the Nazarean Codicil mirrors the “nomos narrative” of the Tanakh much more closely. Yet, the way that the Nazarean Codicil mirrors its Biblical Narrative in its Torah Seder is closer to Midrashic and So’odic narratives of the Oral Torah.

Like the “nomos narrative” of the Torah, the Nazarean Codicil projects its rhetoric in communal judgments and declarations. These judgments and declarations establish nomos - laws for social interaction and discourse. Thus we can see that Hakham Shaul sends an Igeret to the Romans outlining the “nomos” – law for Gentiles who are “turning towards G-d.”[[43]](#footnote-43) Note the legal vocabulary of the initial part of Hakham Shaul’s address.

Through him (Messiah), I have received chesed[[44]](#footnote-44) and an Igeret Reshut[[45]](#footnote-45) to bring Messiah’s authority[[46]](#footnote-46) over all the Gentiles turning to God,**[[47]](#footnote-47)**

Of course, this brings in a new factor of Messiah and Nomos/Torah/Law, which is a critical element to the “Nomos Narrative.” From this, we drive the idea that the nomos narrative has a teleology in mind. The nomos narrative of the Torah and Nazarean Codicil both project a very specific teleology as a goal to be achieved on a cosmic level. The Nomain teleology is a legal description of the times we will experience such as the Y’mot HaMashiach and the Olam HaBa wherein the communities therein will live by the teleology of the nomos narrative we seek to express at present. Therefore, the nomos narrative of the cosmos (Oral Torah) is the “Nomos of Tikun” in this we understand “Tikun” to mean rectification or more properly “return.” Therefore, the cosmic “nomos narrative” outlines the path between the Olam HaZeh and the Olam HaBa.

From the Nazarean Codicil and its “order” in hermeneutic headings we come to understand the nomos narrative of the cosmos to be defined through exegetical hermeneutic exercises mastered by the Hakhamim. It is for this reason that we must have Hakhamim (Torah Scholars) to interpret the overarching nomos narrative of the Oral Torah a “Higher Law: Living Nomos.”[[48]](#footnote-48)

**The Order and Pattern of the Oral Torah and its Narrative**

As we have seen above, the Nazarean Codicil follows a specific pattern in its re-narration of the Torah (Written Nomos). Fraade outlines the Oral Torah in the following words.

The pattern that we saw in second temple Jewish literature-of reconstituting biblical laws by extracting them from their biblical narrative contexts so as to topically gather and rearrange them-is carried very much further in the Mishnah (commonly attributed to R. Judah the Patriarch of the early third century), than in any of its antecedents. There, biblical and post-biblical laws are combined and organized according to topical, non-biblical rubrics: six orders, divided into sixty-three tractates, subdivided into 523 chapters, into which individual Mishnaic rulings are arranged. But to conceive of this simply as an ideologically innocent editorial reordering would be a gross simplification, since the Mishnah fundamentally *transforms* received laws according to its own Mishnaic language, oral syntax, and dialogical rhetoric.[[49]](#footnote-49)

Samely presents a more exhaustive investigation of “Rabbinic Interpretation of Scripture in the Mishnah.”[[50]](#footnote-50) Nevertheless, we see that Torah/Nomos is never divorced from a narrative form. The Oral Torah, a higher “living Torah,” Like the Nazarean Codicil categorizes its narrative into specific genre for the sake of specifics.

When the Sages of the second Temple period reconstituted “biblical law,” they understood that nomos rhetoric could not be divorced from that form. Writers like Josephus and Philo were aware of the same truth. Josephus gives a very vague view of the mitzvoth and the halakhah. Philo looks at the mitzvoth and halakhot in very much the same way that the Talmud does. Likewise, Philo sees the nomos a cosmic narrative. As such, Philo show us the application of re-narration of nomos in allegorical form. Consequently, we should be able to see some sorts of parallel between Hakham Shaul and Philo. Hakham Shaul’s allegorical Igeret to the Romans viewed the Gentiles in a negative light. Philo has almost the exact same view.

**Abraham 135** As men, being unable to bear discreetly a satiety of these things, get restive like cattle, and become stiff-necked, and **discard the laws of nature**, (τῆς φύσεως νόμον) pursuing a great and intemperate indulgence of gluttony, and drinking, and unlawful (ἐκθέσμους) connections; for not only did they go mad after women, and defile the marriage bed of others, but also those who were men lusted after one another, doing unseemly things, and not regarding or respecting their common nature, and though eager for children, they were convicted by having only an abortive offspring; but the conviction produced no advantage, since they were overcome by violent desire; (136) and so, by degrees, the men became accustomed to be treated like women, and in this way engendered among themselves the disease of females, and intolerable evil; for they not only, as to effeminacy and delicacy, became like women in their persons, but they made also their souls most ignoble, corrupting in this way the whole race of man, as far as depended on them. At all events, if the Greeks and barbarians were to have agreed together, and to have adopted the commerce of the citizens of this city, their cities one after another would have become desolate, as if they had been emptied by a pestilence.[[51]](#footnote-51)

Fraade sums Philo’s nomos narrative as follows.

Philo's extraction and reordering of the biblical laws serves much more than simply a need to render them more accessible or applicable. Through his allegorizing interpretations of the laws, Philo effectively removes them from the "horizontal" narrative of biblical history and repositions them within an overarching "vertical" narrative of the individual soul's perfection and ultimate ascension to reunion with its divine, heavenly source, which similarly pervades his allegorical interpretations of the biblical narratives and personalities.[[52]](#footnote-52)

Implicit in Philo’s writing and in conjunction with Hakham Shaul is the idea that the nomos is comic. Furthermore, Philo shows us exactly why Hakham Shaul uses Abraham as the model for his interaction with the Gentiles.

**Abraham 1:**276 Such is the life of the first author and founder of our nation (Abraham); a man **according to the law**, as some persons think, but, as my argument has shown, one who is himself the **unwritten law** (Torah/Nomos) and justice of God. [[53]](#footnote-53)

The Greek sentence actually sees Abraham as a **νόμιμος βίος** (Living Torah/nomos) **αὐτὸς ὢν καὶ θεσμὸς ἄγραφος** (who is himself the **unwritten law**).[[54]](#footnote-54) Hakham Shaul’s words in the present pericope not become evident. As such, Abraham became a “living Torah/Nomos” of the unwritten law i.e. the Oral Torah or Torah of the cosmos. Here we find some similarities in the So’odic narrative of Yochanan 1:14 and the logos (nomos) became “flesh” i.e. a living Torah. Therefore, Abraham’s descendants[[55]](#footnote-55) are required to keep the Oral Torah, the higher, “living Torah.”

Did Abraham know the Oral Torah or the Written Torah? During the time of Abraham, the Torah was only in Oral form. In chapter four of the Igeret to the Romans, Hakham Shaul will bring Abraham to make a point concerning his halakhic norms. Yet, here we see that Abraham is a prototype for Gentiles to follow. Hakham Shaul shows that the Gentiles have the Oral Torah, cosmic nomos narrative in their conscience. As such they are guilty of violating the Oral Torah when the “sin.”

From Abraham we learn

1. The cosmos is a living Nomos/Torah
2. The Nomos/Torah resides in the conscience of humankind (Gentiles)
3. Abraham embraces the Nomos/Torah of the Cosmos and became a “*nomimos bios*” (living embodiment of the Oral Torah) in the same way that Yeshua did

**B’resheet** (Gen) **14:18-19 And Melchizedek king of Salem brought out bread and wine; now he was a priest of God Most High. He blessed him and said, "Blessed be Abram of God Most High, Creator of the heavens and earth.”**

Allegorically this passage tells us that Abraham attended the Yeshiva of Shem (Melchizedek) and completed his studies there. How so? Bread can be seen as an allegory for halakhah and wine is the haggadic portions of the Oral Torah. How can we determine that he completed these courses? Melchizedek king of Salem, “*shalam*” is that which is completed and whole.

We hope that we have learned from this lesson that the Torah/nomos is a living Torah, personified in Messiah. However, Messiah is typical of those like Abraham who made their lives a living Torah learned and discerned from the Torah/nomos of the Cosmos, i.e. the Oral Torah that serves to instruct humankind in the path that G-d as the creator has laid out for humankind. Hakham Shaul’s appeal to the conscience of the Gentile is an allusion to the truth that the Oral Torah is cosmic in nature and therefore the Oral Torah and their faithfulness judge all men therein. The “lawless” are in fact those who do not exercise self-control and guilty punishable for crimes against the Torah.

The Torah must be given in a narrative form. The narrative form is faithfully follower in the Tanakh. The Nazarean Codicil closely mimics the pattern of the written and Oral Torah. The Nazarean Codicil; re-narrates the Torah in Messianic, halakhic form. The Oral Torah now in written volumes follows a very similar approach to halakhic/nomos of the Nazarean Codicil. However, the Nazarean Codicil is truer to the method and form of the Written Torah and relates closer to the Cosmic Nomos Narrative.

**Questions for Understanding and Reflection**

1. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?
2. ‎Taking into consideration all the readings for this Shabbat what is the prophetic statement for this ‎week?‎

**Blessing After Torah Study**

**Barúch Atáh Adonai, Elohénu Meléch HaOlám,**

**Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.**

**Barúch Atáh Adonái, Notén HaToráh. Amen!**

**Blessed is Ha-Shem our God, King of the universe,**

**Who has given us a teaching of truth, implanting within us eternal life.**

**Blessed is Ha-Shem, Giver of the Torah. Amen!**

**“Now unto Him who is able to preserve you faultless, and spotless, and to establish you without a blemish,**

**before His majesty, with joy, [namely,] the only one God, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!”**

**Coming Fast: “Fast of the 9th of Ab”**

**Monday Evening 4th of August – Tuesday Evening 5th of August**

**For further information see:** [**http://www.betemunah.org/mourning.html**](http://www.betemunah.org/mourning.html) **&** [**http://www.betemunah.org/tishabav.html**](http://www.betemunah.org/tishabav.html)

**May it go well for you and loved ones over the fast!**

**Next Shabbat:**

**Shabbat “Nachamu” – “Of Our Consolation”**

**First of Seven Sabbaths of Consolation/Strengthening**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **נַחֲמוּ נַחֲמוּ** |  | **Saturday Afternoon** |
| **“Nachamu Nachamu”** | Reader 1 – B’Midbar 10:1-10 | Reader 1 – B’Midbar 11:16-18 |
| **“Comfort, comfort”** | Reader 2 – B’Midbar 10:11-13 | Reader 2 – B’Midbar 11:19-22 |
| **“Consolad, consolad”** | Reader 3 – B’Midbar 10:14-21 | Reader 3 – B’Midbar 10:16-22 |
| B’Midbar (Num.) 10:1 – 11:15 | Reader 4 – B’Midbar 10:22-28 |  |
| Ashlamatah: Isaiah 27:13 – 28:8, 16 | Reader 5 – B’Midbar 10:29-34 | **Monday &**  **Thursday Mornings** |
| Special: Isaiah 40:1-26 | Reader 6 – B’Midbar 10:35 – 11:3 | Reader 1 – B’Midbar 11:16-18 |
| Psalm 98:1-9 | Reader 7 – B’Midbar 11:4-15 | Reader 2 – B’Midbar 11:19-22 |
|  | Maftir – B’Midbar 11:13-15 | Reader 3 – B’Midbar 10:16-22 |
| N.C.: Mk 10:42-45; Lk 22:24-30  Rm 2:17-24 | Isaiah 40:1-26 |  |



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Yosef Ben David Ibn Yachya (1494-1534). A recognized Torah scholar and contemporary of the Beit Yosef and the Abarbanel. Yosef Karo personally handled his burial. [↑](#footnote-ref-1)
2. Ephraim and Menashe [↑](#footnote-ref-2)
3. These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-3)
4. The time when all will be Sabbath. [↑](#footnote-ref-4)
5. Succah 52a [↑](#footnote-ref-5)
6. On the last day of the second year. This suggests that the dreams of the cup bearer and the baker were also interpreted on Rosh Hashanah. (*Oznaim L’Torah*, *Rosh Hashanah 10a*) [↑](#footnote-ref-6)
7. As with our redemption in the future there will be a meteoric rise of Mashiach. [↑](#footnote-ref-7)
8. A quick recap: Yosef was an obnoxious and precocious child, rubbing his favored status in his older brothers’ noses. This got him sold into slavery, and eventually, many years later, his brothers came to him after he rose as a man of power in Egypt to try and get food when famine griped their homeland. Yosef tested them, and when they proved their reluctance to sacrifice their other younger brother Benjamin, he reconciled with them.   [↑](#footnote-ref-8)
9. Interestingly, in the Book of Daniel, the word keitz is used to designate the ‘end time’ – *l’eit keitz* (e.g. 8:17) – or ‘end season’ – l’moed keitz (e.g. 8:19). So, on the one hand, keitz signals ‘end time’, forever beyond us; on the other hand, as with Pharaoh’s dreams, a definite time, here and now. [↑](#footnote-ref-9)
10. Yosef was released from prison on Rosh HaShana. *Rosh HaShana 10b-11a.*  [↑](#footnote-ref-10)
11. Beresheet Rabbah 41:1 [↑](#footnote-ref-11)
12. Eduyot 2:9 [↑](#footnote-ref-12)
13. What all this means, according to Rav Soloveitchik, is that the father is the bridge, the link between son and grandparents, and to all previous generations dating from Avraham, Yitzchak and Yaaqov. Grandfathers and grandchildren, though members of different generations, are part of the Mesorah community. Jews of the past, present, and future are united in their commitment to the Divine teachings of the Torah and to the historic destiny of the Jew. One collegial fraternity exists of Moshe Rabbenu, R’ Akiva, the Rambam, the Vilna Gaon, the Baal Shem Tov, and others, joining hands with grandfathers, parents, and children of all generations. This is the idea of “*Mispar ha-dorot lefanav*.” Parents transmit to their children the secret of uniting with past generations and the ability to associate with distant historical figures, intellectually and emotionally, as if they were contemporaries. And “*Ve-hu ha-keitz*, this is the secret of redemption.” He who can proclaim an identity with the generations from the beginning will bring about the final redemption of the Jewish people. [↑](#footnote-ref-13)
14. Beresheet (Genesis) 41:1 [↑](#footnote-ref-14)
15. Tehillim (Psalms) 81:6 [↑](#footnote-ref-15)
16. Shaar HaGilgulim, Chapter 31 [↑](#footnote-ref-16)
17. Obadiah ben Jacob Sforno (Obadja Sforno, Hebrew: עובדיה ספורנו) was an Italian rabbi, Biblical commentator, philosopher and physician. He was born at Cesena about 1475 and died at Bologna in 1550. [↑](#footnote-ref-17)
18. Exile [↑](#footnote-ref-18)
19. Keitz HaYamim = end of days [↑](#footnote-ref-19)
20. The age at which Yosef was sold is 17. The Mispar Katan is Eight, alluding to the eight days of Chanukah. [↑](#footnote-ref-20)
21. Beresheet 41:43 [↑](#footnote-ref-21)
22. Chazal see this “birth” as the time when the Mashiach is revealed, not that He is actually born. [↑](#footnote-ref-22)
23. The Prophet. [↑](#footnote-ref-23)
24. exile [↑](#footnote-ref-24)
25. Sotah 36b [↑](#footnote-ref-25)
26. The ninth of the month of Ab [↑](#footnote-ref-26)
27. Even though the Gentile who lives “without the Torah” sins, he is still in violation of the Torah, because the Torah that defines sin. The aorist tense speaks of past sins; therefore, we translate the phrase in the past tense, sinned.

    Hakham Shaul elucidates impartiality of v. 11 here in v.12. Regardless of status, the Torah is the standard of judgment. [↑](#footnote-ref-27)
28. Or against the Torah [↑](#footnote-ref-28)
29. Ignorance of the Torah is in no way an escape from G-d’s judgment by the Torah. As we will see all men are held accountable to the standard of the Torah. [↑](#footnote-ref-29)
30. Opposition to the Torah and in or under the Torah are phrases that mark the boundaries between the Gentiles and the Jewish people. [↑](#footnote-ref-30)
31. Ακροατής – *akroates*, the power or lordship that one has either over oneself or over something. Kittel, Gerhard, Geoffrey William Bromiley, and Gerhard Friedrich. *Theological Dictionary of the New Testament.* Grand Rapids, Mich.: Eerdmans, 1964*.* (2:339). The same phrase is used in 2 Tim 3:3 where it is translated “**without self-control.**” Therefore, we see from the use of ἀκροατής – *akroates* that those who only hear the Torah have no power of self-control. The “doer” hears (Shema) and controls his activities through Torah’s laws and maxims. Ακροατής – *akroates*, is associated with κράτος – *kratos* **cosmic** power. [↑](#footnote-ref-31)
32. Δίκαιος – *dikaios* is translated in a number of ways, chief of which is righteous (generous). However, its dominance as chief is only by a small margin. Therefore, the idea of righteousness in δίκαιος – *dikaios* is also associated with innocence with the inference that they are judged and found innocent (righteous/generous). The implication is that those who walk the walk of the Torah are “**free**” (cf. Str. G1344, TDNT 2:111) [↑](#footnote-ref-32)
33. “Conscience” here speaks of the pure soul that has not been corrupted by vile Gentile behavior. The unadulterated “conscience” can differentiate between the good and the bad. This is the power of the “Cosmic Torah,” i.e. Oral Torah, which is the fabric of the Cosmos. [↑](#footnote-ref-33)
34. Hirsch, Rav Samson Raphael, The Hirsch Chumash, Sefer B’Midbar, Feldheim Publishers –Judaica Press, 2008 p.158 [↑](#footnote-ref-34)
35. Fraade, Steven D. (2005) "*Nomos and Narrative Before Nomos and Narrative*," Yale Journal of Law & the Humanities: Vol. 17: Iss. 1,Article 5. p. 4 Available at: <http://digitalcommons.law.yale.edu/yjlh/vol17/iss1/5>

    Fraade also points out that the noun “Torah,” means “directive,” and other words may have seemed proper but the translators of the LXX were consistent in translating Torah as Nomos. [↑](#footnote-ref-35)
36. Bruce, F. F. *The Epistle of Paul to the Romans: An Introduction and Commentary*. The Tyndale New Testament Commentaries 6. Leicester, England : Grand Rapids, Mich: Inter-Varsity Press ; W.B. Eerdmans Pub. Co, 1983. pp. 52-53 [↑](#footnote-ref-36)
37. Tomson, Peter J. *Paul and the Jewish Law: Halakha in the Letters of the Apostle to the Gentiles*. Compendia Rerum Iudaicarum Ad Novum Testamentum, v. 1. Assen [Netherlands] : Minneapolis: Van Gorcum ; Fortress Press, 1990. p.55 Note: this is our interpretation of Tomson’s words [↑](#footnote-ref-37)
38. Cover, Robert M., "The Supreme Court, 1982 Term -- Foreword: Nomos and Narrative" (1983). *Faculty Scholarship Series.* Paper 2705. p. 4 [↑](#footnote-ref-38)
39. Berger, Peter L. The Sacred Canopy: Elements of a Sociological Theory of Religion. Reprint edition. New York: Anchor, 1990. [↑](#footnote-ref-39)
40. Cf. Rashi’s comments to Gen. 1:1 [↑](#footnote-ref-40)
41. Tractate Sanhedrin demonstrates this clearly in showing us how the Judges are taught how to interact with “witnesses” in order to extract nomos from their testimonies. [↑](#footnote-ref-41)
42. Cf. Greene, *Moira* 17, 36; W. K. C. Guthrie, *History of Greek Philosophy*. Vol. III (Cambridge: The University Press 1962–1981) p. 55. and Martens, John W. *One God, One Law: Philo of Alexandria on the Mosaic and Greco-Roman Law*. Ancient Mediterranean and Medieval Texts and Contexts, v. 2. Boston: Brill Academic Publishers, 2003 ch.1 [↑](#footnote-ref-42)
43. 2 Luqas 15:19-21 Therefore, **my judgment** is that we should not cause difficulty for those from among the Gentiles who turn to God, but we should write a letter to them to abstain from the pollution of idols and from sexual immorality and from what has been strangled and from blood. For [the rest you have] Moshe who has those proclaiming him in every city from ancient generations, because heis read aloud in the synagogues on every Sabbath.” [↑](#footnote-ref-43)
44. **Chesed:** It is G-d’s loving-kindness, to bring Gentiles into faithful obedience of the Torah and Oral Torah through the agent of Yeshua our Messiah. [↑](#footnote-ref-44)
45. **Igeret Reshut:** “**Letter of Permission**.” The Bet Din of Yeshua’s three pillars, Hakham Tsefet, Hakham Ya’aqob and Hakham Yochanan, would have issued this Igeret Reshut. This would have been very important to the Jewish Synagogues of the first century. Furthermore, we can see that Hakham Shaul must have followed this practice in all of his interactions with Jewish Synagogues. In the second Igeret to Corinthians Hakham Shaul asks if he needs an Igeret Reshut. Cf. 2 Co 3:1. Hakham Shaul’s Igeret Reshut is his letter of acceptance as a Chaber among the “Apostles.” His office is subjected to the Three Pillars rather than the Bat Kol. We find **b. B.M. 59b** as a precedent for understanding that a Bat Kol does not usurp the authority of the Bet Din. In this case, the Bet Din are the chief Nazarean Hakhamim. [↑](#footnote-ref-45)
46. **Name:** **ὄνομα** – *onoma,* (name) meaning authority [↑](#footnote-ref-46)
47. Romans 1:5 [↑](#footnote-ref-47)
48. Martens, John W. *One God, One Law: Philo of Alexandria on the Mosaic and Greco-Roman Law*. Ancient Mediterranean and Medieval Texts and Contexts, v. 2. Boston: Brill Academic Publishers, 2003 ch. 3 [↑](#footnote-ref-48)
49. Fraade, Steven D. (2005) "*Nomos and Narrative Before Nomos and Narrative*," Yale Journal of Law & the Humanities: Vol. 17: Iss. 1,Article 5. Available at: <http://digitalcommons.law.yale.edu/yjlh/vol17/iss1/5> [↑](#footnote-ref-49)
50. Samely, Alexander. *Rabbinic Interpretation of Scripture in the Mishnah*. New York: Oxford University Press, 2002. pp. 1-110 [↑](#footnote-ref-50)
51. Philo, o. A., & Yonge, C. D. (1996, c1993). *The works of Philo: Complete and unabridged* (422). Peabody: Hendrickson. [↑](#footnote-ref-51)
52. Fraade, Steven D. (2005) "*Nomos and Narrative Before Nomos and Narrative*," Yale Journal of Law & the Humanities: Vol. 17: Iss. 1,Article 5. Available at: <http://digitalcommons.law.yale.edu/yjlh/vol17/iss1/5> [↑](#footnote-ref-52)
53. Philo, o. A., & Yonge, C. D. (1996, c1993). *The works of Philo: Complete and unabridged* (422). Peabody: Hendrickson. [↑](#footnote-ref-53)
54. Kittel, Gerhard, Geoffrey William Bromiley, and Gerhard Friedrich. *Theological Dictionary of the New Testament.* Grand Rapids, Mich.: Eerdmans, 1964*.* 4:1052. [↑](#footnote-ref-54)
55. Abraham descendants refer to the Jewish people who have both forms of the Torah and the Gentiles who are held accountable to the Oral Torah. [↑](#footnote-ref-55)